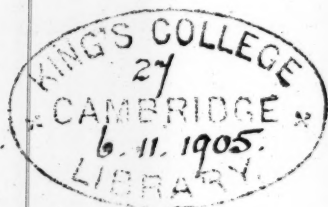


The
Considerations
O F
D R E X E L I U S
upon
E T E R N I T Y.

Translated by
R. W I N T E R T O N,
Fellovv of *Kings Colledge* in
C A M B R I D G E,
1632.



L O N D O N,
Printed by *John Redmayne*
1663.





T O
The Right Worshipfull
and truly religious
Esquire,

Mr. E. BENLOWES
of Brent-Hall in Essex.

R. W.

Wisheth Internal, External, and
Eternal happinesse.

IT was well answered
by him, who being
asked, What this
life vvas, said thus,
It is nothing else
but the Meditation of Death. If
a man should ask me, What Time
is, I think I might fitly answer
thus, It is nothing else but the
Meditation of Eternity, Our Life
is but a Posting unto death; and
our Time a short dayes sail unto
Eternity. In this Time of life we

The Epistle

*are , as Pilgrims and Strangers ,
travelling towards our celestial
Countrey. We are , as Sailers ,
bound for the Haven of Eternity.
But we must run through many
troubles before we can come to our
journeys end : We must sail through
salt and bitter waters , and passe
through the Gulf of Death , before
we can come to Land. There is a
Land which is called , The Land
of the living ; and there is a Land
which is called The Land of Hor-
rour and Despair : There is a two-
fold Eternity ; either of the Bles-
sed , or of the Cursed : There is a
tyvofold Life after Death ; either
in Eternal joyes , or Eternal pu-
nishments. It is good therefore in
this short life , to think upon that
Life vvhich never shall have end :
It is good whilest we are on the
way to think upon our Journeys
end : It is good in Time , whilest
we are sailing , to have an eye still
upon our Compasse , and think up-
on Eternity. To think upon Eter-
nity , is a Sovereign Preservative*

Dedicatory.

*to keep us from falling into Sinne :
To think upon Eternal joyes,
sweetens the salt and bitter vva-
ters of Sorrowvs and Afflictions :
To think upon Eternal Punish-
ment ; makes us not to set our
hearts upon Temporal Delights
and Pleasures. Heaven is even
here on Earth in part enjoyed,
whilst we raise up our thoughts
to meditate upon it : And Hell
may for ever be escaped , if by
serious and frequent thoughts there-
of , here in this life , we descend
into it. Such thoughts as these
moved Drexelius to write these
CONSIDERATIONS , and
me also to translate them. He
wrote upon a General subject ;
and every man may challenge a
part in it. What he wrote , he
intended for a publick benefit ; and
so did I in the translation of it.
I hope He and His shall find ne-
ver the worse entertainment , be-
cause He is a Stranger , and
come from beyond Seas. It is the
honour of our Nation , to be kind*

The Epistle

and courteous unto Strangers. He was commended unto me by a Traveller, a most religious and learned Gentleman (Be not angry with me, Mr. Benlovvs, if I say, He was as like you as can be in every respect, for indeed he was) bred and brought up in the Romish Religion, and sent beyond seas to be confirmed in it, but yet brought home again by divine providence and restored to his Mother the Church of England, for the Conversion, I hope, of many, singled out of all his kindred to be a most zealous Protestant, born to good Fortunes, and yet not given to Pleasures, wedded to his Books and Devotion, spending what some call idle time in the best company for the edifying himself or others; counting nothing good which he possesseth, but only that which he doth good withall; taking more care to lay out his money for the good of others, then others in laying up money for themselves. To conclude, A Gentleman
of

Dedicatory.

of whom I may most truly say,
That his Conversation is in heaven,
his Discourse on things above,
and his thoughts upon Eternity.
Upon such a mans commendation
as this, I could not but take
a liking to the party commended,
and the more I grew acquainted
with him, the more I liked him.
It is the counsel of Horace,

Tu quem commendes etiam atque
etiam aspice : ne mox

Incutiant aliena tibi commissa pudorem.

Believe Me, Mr. Benlovvs, I
have had such experience of this
party, whom here I commend unto
you, that I dare confidently say,
If you entertain him into your service,
you shall never repent you of it.
Philip of Macedon ap-

The Epistle

pointed out every morning to salute him with a Memento of Mortality: Drexelius his office shall be, if you please, To be your Remembrancer, and every Morning, Noon, and Evening, to rouse you in the ear with a Memento of Eternity. But I know, that is so often in your thoughts, that you need not any to put you in Remembrance of it. Neither yet do I intend here, though I have a fair occasion, to run over the Catalogue of your Christian Virtues, specially that pair of Christian twins, your Piety and Temperance, with your Charity and Bounty. For the first, they that daily converse with you cannot but see how you converse with them. The other pair go along with you wheresoever you go, and though you desire to hide them, cannot be concealed: in special, many poor Scholars, godly and devout Ministers in the University and abroad, of several Colledges, have had a feeling themselves of them, and cannot but make them

con-

Dedictory.

conspicuous, nay palpable to others. These shall praise you in your absence: for my part, I do not love to praise a man to his face. But if the living hold their peace, the dead shall rise up and praise you, I mean those many and excellent books, together with other rare monuments purchased at a great price, which without any solicitation at all, out of meer affection you bore to Saint Johns Colledge in Cambridge, where you were sometimes a Student, you have bestowed on their Library: Their Library, but the most magnificent work, and Eternal Monument of the Meccenas of our age, John Lord Bishop of Lincoln, and true lover of learning, and Patron of Scholars. And now it appears, Mr. Benleovs, that you have lesse need of Drexelius his service, then before. But howsoever, I pray you, entertain him: Let him have but the honour to wear your Cognifance. And both He and I will put it upon the file of Thankful

The Epistle Dedicatory.

Remembrance, and register it for
a singular act of your Beneficence.
Pardon my boldnesse in this; and
command me in what liberal ser-
vice you please.

Ralph Winterton

From Kings Coll.
June 1. 1632.

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The Epistle to the

R E A D E R.

ton

IF any man, more curious in
licensing vvhhat is done for a
cominon good rather then studi-
ous himself to promote it, should
question me for meddling in an-
other mans profession, I might
answer him in his own kind by
vway of question, as *Menedemus*
in *Terence* answered *Chremes* find-
ing fault vvith him, *Tantumne*
abs re tua est otii tibi, *Aliena ut*
tures, *eaque nihil quæ ad te atti-*
nent? Hast thou so much leisure
as to meddle vvith that vvich
nothing concerns thee?

The

But to satisfie thee (Courteous
Reader) vvho intendest, I knowv,
vvith the *Bee* to gather *Honey* out
of

To the Reader.

of this Garden of Eternity, and not Poyson vvith the Spider; I hold it fit to acquaint thee vvith the true occasion that moved me to translate this Book. No *Divine* I am indeed, neither yet can I be if I vvould never so faine: I vvould I vvere but vvorthy the name of a *Physician*! But howsoever being destinated by the statutes of my private Colledge to the study of *Physick*, in the first place I thought good to spend some time in *Arithmetick*, as being a necessary instrument and help in my Profession: In vvhich I made some progresse, passing from *Numeration*, *Addition*, *Subtraction*, *Multiplication*, *Division*, *Reduction*, to the *Golden Rule*, or the *Rule of Three*, *The Rule of Falshood*, *The Rules of Proportion*, and the *Rules of Society*, and the rest. But the knowvledg of this cost me so dear, that I vvvas forced to leave the study of it: For many nights together I vvvas constrained against my vvill to practice

To the Reader.

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No Di-
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as be-
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vvhich
passing
, *Sub-*
ivision,
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Rule of
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f this
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ctice

ctice *Numeration* oftner then I
vvould, telling the clock, and
could take but little rest. Where-
upon I resolved vvith my self to
leave the *Arithmetick School*, and so
I vvvent unto the *Physick* and *Musick*
Schools, imploring at one and the
same time *Hippocrates* and the *Mu-*
ses. For at that time I turned the
first book of *Hippocrates* his *A-*
phorismes into Greek verses, ho-
ping to procure rest by *Physick*
and the *Musick* of *Poetical Num-*
bers; by vvhich I found some
rest indeed; (And therefore since
I have vvell nigh finished at
spare hours the other six books,
vvhich, if God permit, may ere
long see light.) But though I
found some rest, yet I did not
sleep so soundly as at other
times. So I left the *Temple* of
Hippocrates and the *Muses*, and
betook my self unto the *San-*
ctuary, to learn of *David* divine
Arithmetick, vvhich consisteth
in the due numbring of the days
of this short life, by comparing
them

To the Reader.

them vvith the years of *Eternity*:
And so I fell upon translating
this book of *Eternity*. And this
I found by daily experience to
be the best *Hypnoticon* that ever
I used; for it brought me to my
rest better then if I had taken
Diacodion. Thus I found the old
saying true, *Where Philosophy ends,*
there Physick begins: and where Phy-
sick ends, there Divinity begins;
which I interpret thus (as I found
it true by experience:) *When*
Philosophy by accident had done me
harm, and Physick could do me little
good, I found perfect help in Divi-
nity. And having found so much
good by this book my self, I
could not be so envious as not
impart it unto others for a *Sove-*
reign Medicine, to procure quiet
sleep. Neither is it good for that
onely (but farre unlike to other
medicines, which are onely good
for some one disease; and falling
into unskilful hands oftentimes do
more harm then good) it is a *Me-*
dicine fitting All Ages, Comple-
xions,

To the Reader.

nions, Conditions, Places,, Parts,
Diseases Spiritual and Corporal what-
soever: It is a Medicine Preserva-
tive, Curative, Restorative: It is
an Antidote against the poyson of
sinne: It is Dictamnium to drive
out the fiery darts of Satan: It
is Catholicon to purge out all ill
humours. It is better then Ex-
hilerans Galeni, to chear the Heart
oppressed with Melancholy: It is
an Acopon for all wearinesse, an
Anodynon for all pains, a Panchre-
ston profitable for all things, or
All-good. It is Panacea, Hearts-
ease, All-Heal. It is a rich Trea-
sury for Englishmen, A storehouse
for the diseased, and The ready
way to long life, even to blessed
Eternity. Let no man now chal-
lenge me for usurping another
mans office, or trespassing upon
Divines. I cannot see but Di-
vines and Physicians may well a-
gree together: Both are busied
about curing of diseases either
Spiritual or Corporal: And here
is a Medicine for both, Take it
and

To the Reader.

and use it , Christian Reader ;
And thou shalt find by thine
own experience that it hath all
the vertues above mentioned.

So I commend thee to the *Phy-*
cisian both of *Body* and *Soul* , and
heartily desire thy *Temporal* and
Eternal Health and Welfare.

Ralph Winterton.

From Kings Coll.
June 1. 1632.

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ed.
Phy-
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and



Upon this Book of Eternity.

TO reach *Eternity* our thoughts
first climbe

On the successive steps and stairs
of *Time*.

And , What is *Time*? It is by
Poets call'd,

And by most *Painters* represented
bald :

But *Poets* and the *Painters* are too
bold.

For *Time* was never yet a *Minute*
old :

Nor yet , God *Saturn*-like , doth
it devour

The issue which it breeds : For
every hour

Were then a Murderer. But while
we strain ,

And all created natures for to
gain

Time

Time to their inch of *Being* ; in the
strife

They quite burn out the *Taper*
of their life.

But what's *Eternity* ? Good Reader
look,

Not on my *verses*, but upon this
Book :

Which I do wish (and yet no
harm) may be

To all *e'relasting*, Stationer, but
to thee.

Richard Williams.

Upon this Book of Eternity.

Look on the *Glasse* of mans
Mortality ;

Behold the *Mirroure* of *Eter-*
nity.

The *Book* is both ; Herein behold
thy face :

It waxeth old : thy *Glasse* doth run
apace.

It is appointed all men once to
die;

And after death succeeds *Eternity*.

This *Life's* no *Life*, which *Time*
doth comprehend.

But that's true *Life* indeed, which
knows no end,

This *Book* will teach thee so to *live*
and *die*,

That thou maist *live* unto *Eternity*.

Thomas Gouge.

Upon this Book of Eternity.

THIS *Book's* a *Nautick Chard*:
which kept in *Eye*,

Doth point at th' *Haven* of blest
Eternity.

[O blest *Haven*!] At which if
thou wouldst land,

Let not this *Chard* depart out of
thine hand.

S. I.



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Considerations

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E T E R N I T Y.

The first Consideration.

What Eternity is.

SImonides being asked by Cicero Hiero King of Sicily, lib. 1. What God was, desired de Na. one day to consider upon it; and after one day past, having not yet found it out, desired yet two dayes more to consider further upon it; and after two dayes, he desired three: and to conclude, at length he had no answer to return unto the King but this, That the more he thought upon it, the more still he might; for the further he busied himself in the search thereof, the further he was from finding it. The
B thin

thing that we are here now to consider upon is *Eternity* : and the first question that offers it self unto our consideration is, *What Eternity is ?*

Lib. 5. Boetius saith, that it is altogether
de Conf. and at once, the intire and perfect

possession of a life that never shall have an end. And let no man take it ill, if we say that it cannot be known, & that the more we search into it, the more we lose our selves in the search of it. For how can that be defined which hath no bounds or limits ? If any man urge us further, and desire us to shadow it out, at least by some, though obscure, description : our answer is, That it may easier be done by declaring what it is not, rather then what it is ; so doth *Plato* concerning God. *What God is, saith he, that I know not ; What he is not, that I know.* So *Augustine* Bishop of *Hippo*, in his sixth fourth sermon upon the words of our Lord, describeth that true beatitude which is in Heaven, by removing from it the very thoughts of all evil. We may more easily find saith he, what is not there, than

In Timæo.

wh

upon Eternity.

3

what is. In heaven there is neither grief, nor sorrow, nor penury, nor defect, nor disease, nor death, nor any evil. So may we say concerning Eternity. For whatsoever in this life we either see with our eyes, or let in by her other outward senses, that is not Eternal. For the things 2 Cor. that are seen, saith S. Paul, are temporal, but the things which are not seen are Eternal. Hence every man may say, this my joy, these my pleasures & delights, this treasure, this honour, this stately building, this life of mine, all is Transitory, nothing Eternal. A man can point at nothing which shall not perish and have an end. Indeed the ignorant multitude use to speak after this manner, This structure is for Eternity, this monument is everlasting. And the impatient man is wont to complain that his pains are without end. But these Eternities are very short, & a man may easily in words comprehend them: Say what thou hast of the true Eternity, thou must needs come far short of it. So saith In Psal. Augustine; Thou sayest of Eternity 65. what-

B 2

4 The first Considerat.

In As-
clepio.

whatsoever thou wilt : But therefore thou sayest whatsoever thou wilt , because thou canst not say all , say what thou wilt : But therefore thou must needs say something , that still thou mayest have something to think which thou canst not say. Trismegistus saith, That the soul is the Horizon of Time and Eternity : For , in that it is immortal , it is partaker of Eternity ; and in that it is infused by God into the body , it is partaker of Time. But before we proceed any further , for orders sake let us see what men of former times, Romans, Grecians, , Egyptians, and others have thought of Eternity. For they acknowledged it for certain , and represented it divers wayes.



CHAP. I.

What men of former times have thought of Eternity , and how they have represented it.

First of all, they have represented Eternity by a Ring , or a Circle which hath neither beginning nor ending

ending, which is proper onely to Gods Eternity, Seeing therefore that God is *Eternal*, and his duration is properly called *Eternity*, the Egyptians used to signifie God by a *Circle*. And the Persians thought they honoured God most, when going up to the top of the highest tower, they called him the *Circle of heaven*. And it was a custome among the Turks. (as *Picrius* teacheth at large) to cry out every morning from an high tower, *God alwayes was, and alwayes will be*; and then to salute their *Mahomet*. The *Saracens* also used to call God a *Circle*. *Mercurius Trismegistus*, whom I named before, the most memorable amongst Philosophers, (who wrote more books then any mortal man beside, if we may believe *Seleucus*, and *Menecus*) said that God was an intellectual *sphere*, whose *centre* is every where, and *circumference* no where: because Gods Majestie and immensity are terminated no where. For this cause the Ancients built unto their Gods Temples for figure round. So *Nama*

Pompilius is said to have consecrated to *Vesta* a round Temple at Rome. So *Augustus Caesar*, in the name of *Agrippa*, dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternity, taught his Scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissotius* witnesseth) that they which were about to worship God, should turn themselves round. Therefore God is, according to the Antients, a Circle, but a Circle without a Periphery or circumference, whose Centre is every where; because God is the beginning and end of all things. Whereupon *Iob* most justly cries out, *Behold, God is great, and we know him not, neither can the number of his years be searched out.*

Iob 36
26

Again, they have represented Eternity by a Sphere and a Globe. Therefore *Faustina* the Emperess had money stampd after this figure and superscription; There was a Globe on which the Emperess sat stretching forth one hand, & holding

ing in the other a *scepter* with this inscription, ETERNITY. Hence it was that many of the Antients thought the World to be *Eternal*, because it was *Round*: whom Saint *Basil* answers very fitly, *Let the world be a Circle; but the beginning of the Circle is the Centre.*

In the third place they have represented *Eternity* by a *Seat*: by which is signified *Eternal rest*. The *Nasamones*, a certain people of *Africa*, for the most part did not onely breath out their last sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternity*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under earth, in silence and mournfull majesty. And it was usual with the *Romans* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes: Behold, I have been a long time held and op-

pressed with cares and labours: But now why do I not take some respite? why do I not make some pause? why do I not rest from my labours? I have laboured long enough: let others labour as much as I have done; for my part I'll rest now, and take mine ease. So they set up their seats, and promise unto themselves dayes of rest: but (alas!) they are of no long continuance. They set up their seats, & embrace their ease; but neither in due time nor place. Oh! how truly and devoutly doth that golden book, of the imitation of Christ, give us a pull by the eare, in these words, *Dispose and order all things according to thine own will, and the lust of thine own eyes, and yet thou shalt never find, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and thou shalt alwayes find a crosse.* The whole life of Christ was a Crosse, and Martyrdome: and dost thou seek rest and pleasure? Therefore we must set up our seat in heaven, and not here, for here amongst

Rempsis
lib. 1.
c. 12.

many troubles it can never stand quiet; and though all other things should spare it, yet death at length will overturn it. There is no true rest to be hoped for, but that which is *Eternal*. But if there be any rest in this life, this is it, For a man to commit himself, and all that is his to the will of God, to put his whole trust and confidence in him, and to account all other things beside, but vain. So are we taught in *Ecclesiasticus*; *Trust in God, and Eccles abide in thy place*. Without this *II. 21.* rest of the soul all other things are meer troubles, a meer sea of tempestuous waves, and the very presence of hell. But I return to the Ancients.

In the fourth place they have represented *Eternity* by the *Sun* and the *Moon*. The *Sun* reviveth every day, although it seems every day to die, and to be buried. It alwayes riseth again, although every night it setteth. The *Moon* also hath her increase after every *In Hen-* wane. *Catullus* hath pretty verses decasyll. to this purpose:

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The Sunne doth set; the Sunne doth
rise again.

The day doth close; the day doth break
again.

Once set our Sun, again it riseth never:
Once close our day of life, it's night
for ever.

In heil there is *Eternal night*, but
without sleep. There they sleep
not, because they slept here, where
they should have watched : there
they watch, because here they slept
in their sinnes ; indeed not long,
but longer they would if they
could, yea *Eternally*. But it is far
otherwise with those that are in
Heaven : For a perpetual light
shall shine forth to the Saints, and
Eternitie of time : there is rest;
there is pleasure after long labours
and watchings.

In the fifth place, they have re-
presented *Eternity* by the *Basilisk*.
The *Basilisk* is the most venomous
of all Creatures, and it alone of all
others (as *Horns Niliacus* saith) can
not be killed by humane force,
yea it is so virulent, that it killeth
herbs with the very breath of it.

that it puts to flight all other creatures with the hissing of it, and that it makes all birds suddenly silent upon the first presence of it. *Ælianus* reports, that in the desert of *Africa* a certain beast fell down being tired, and that the Serpents came together as it were to a feast, to devour the carcase, and that they presently ran all away, and hid themselves in the sand, upon the sight of the *Basilisk*. *Eternity*, whether of joy or of torment, cannot be shortened or diminished, much less taken away or avoided. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basilisk*; unmeasurable and untwinable are the *Orbes* and *Circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himself, and rips up his conscience by confession, that he finds many Serpents nests, and whole broods of vipers, and therupon much marvelleth in himself, saying, Whence

is

is there so much venom in my breast? Whence are so many fat Snakes, so many grievous & deadly finnes? Whence is there so great an host of Lizards? whence so many filthy and lustful cogitations? I am afraid my self at such a numerous and pestilent brood. But marvel not; we shall easily shew thee the cause thereof. A moist and a rude place is very apt to breed Serpents. Lo then, there is a double cause; the moisture of the place, and the negligence of thē that should look to it. So it is in the soul of man: if we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, and effeminating it with pleasures; it must needs be confessed that the soul, the inhabitant thereof, hath her dwelling in a moist place. Adde hither slothfulnesse, and neglect of divine duties. Let no care be had at all of salvation; so the body be sound, and it goeth well with it, let no regard be had what happens to the soul: let confession of finnes be seldome made unto God, and when

when it is, but in a negligent manner: what marvel then, if a multitude of Serpents and poysonous vermine breed there? But (O good Christian brother) let the *Basilisk* enter into thy breast, that is, the cogitation of Eternity, and thou shalt presently perceive that these venomous beasts will soon vanish away. Thou confessest that thy heart doth abound with these snakes: It is a signe therefore thou seldome thinkest upon Eternity. Amend therefore, and now at length begin to think upon this with thy self, *That which delighteth is but Momentary, but that which tormenteth is Eternal.*

In the sixth place, they have represented Eternity after this manner. There is a *vast den*, full of hor-
rour: round about which a *Serpent* winds it self, and in the winding bites it self by the tail. At the right hand of the den stands a *young man* of a beautiful and pleasant countenance, holding in his right hand a *bow* and *two arrows*, and in his left hand an *Harp*. In the very entrance

trance of the den sits an old man opposite, and having his eyes very intent upon his *Table-book*; according as the celestial globe by its motion, or the young man standing by, dictates unto him, so he writes. At the left hand of the denne sits a grave matron, gray-headed, and having her eyes alwaies busied. At the mouth of the denne there are four stairs, each higher than other: The first is of *Iron*, the second of *Brass*, the third of *Silver*, and the fourth of *Gold*. On these are little children running up and down and playing, and never fear the danger of falling. This is the *Picture*: The meaning is this. The *Den* signifies the incomprehensibilitie of *Eternity*: The *Serpent* that twines it self about it, *Time*: The *Young man*, *God*; in whose hand is *Heaven*, *Earth*, and *Hell*. On *Earth* and in *Hell* are the *Arrows* of the Lord fastened; but in *Heaven*, there is nothing but *Ioy* and the sounding of the *Harp*. The *Old man* is *Fate*, or rather, that which God hath decreed from all *Eternity*. The *Ma-*

trone, *Nature*. : The *Stairs*, distinct *Times* and *Ages* : The *Children* running up and down the *staires*, do signifie things created, especially *Man*, who is sporting in matters of *Salvation*, and playing and jesting in the very entrance of *Eternity*. Alack ! Alack ! O mortal men, we have played too long amidst these dangers : We are very near unto *Eternity*, even in the very entrance of it, whilst we live : Let but death lightly touch us, and we are presently swallowed up of *Eternity*. Death need not use any great power, or fight long against us : we are thrown down headlong in a moment, and tumble down these stairs into the *Ocean* of *Eternity*. Bethink your selves well, you that play upon these stairs, and think upon any thing rather than upon *Eternity* ; It may be *to day* or *to morrow* you may be translated from *Time* to *Eternity*.

CHAP. II.

*The secret sense and meaning of
Scripture is unfolded.*

AFTER the Chapter of the Type and Picture of Eternity, the holy Scripture of divine truth shall not unfitly follow. When *Nebuchadnezzar*, King of *Babylon*, had cast the three Hebrew children into the fiery furnace for refusing to obey his impious command, the flame is said to have ascended nine and forty cubits above the furnace. A strange thing: But not without a Mystery. What? Did any man accurately measure the height thereof? Did any man ascend and apply unto it a rule, to take the just measure of it? was it just nine and forty cubits, neither more nor less? Why not fifty? For we use to number thus. Twenty, thirty, forty, fifty, though the number be somewhat more or less. Here in this place there wants but one of fifty. Surely there is a Mystery in it, and some secret meaning. The number of fifty was wont to signify the year of

Jubilee,

Iubilee. But the flames in the fiery furnace of hell, although they rage both against body and soul, and infinitely exceed all the torments of this life, yet they shall never extend so farre as the year of grace and *Iubilee*. In hell there is no year of *Iubilee*, no pardon, no end of torments. *Now, now* is the time of *Iubilee*; not every hundred or fifty yeares, but every hour and every moment. *Now* one part of an hour may obtain pardon here, which all *Eternity* cannot hereafter. *Now* is the time, that in one little and short day we may have more debts forgiven us, then in the fire of hell in all years and times to come hereafter.

Let us adde hither another explication of divine Scripture. When the people of God did passe over *Jordan*, the waters which came *Joshua* down toward the sea of the plain 3. 16. (which is now called the dead sea) failed, untill there was none left. And in *Ecclesiasticus* it is said. *There is that buyeth much for a lit-* Ecclus 10. 12. *le*. These two testimonies of Scrip-
ture

ture *Galsfrid* joyneth together, and therupon discourseth thus: If *Eternal* bitternesse be due unto thee, and thou maist escape it by tasting of *Temporal*, certainly thou hast redeemed *much for a little*. I confesse, it is a sea indeed in which thou failest, but yet a *dead sea*: And how much art thou bound to give thanks unto *God*, who, whereas thou hast deserved to be overwhelmed in the salt, roaring and unnavigable sea, hath of his great mercy toward thee, suffered thee rather to sayl in the *dead sea*. (O blessed change!) that so by the *dead sea* thou mayest passe into the land of the *living*! This Writer compares all the adversities of this *life* to the *dead sea*, and *Eternal* punishment to the salt and unnavigable sea. No man can escape both: He must needs sayl in the one, or in the other. What dost thou, O man (cryes out Saint *Chrysostome*) Art thou about to ascend up to heaven and dost thou ask me whether there be any difficulties by the way? Whatsoever we do, this *dead sea* will

must passe over: we may, if we will, arrive at the haven of Tranquillity, and *Eternal Happinesse*. The *Ecclus.* word of God most high is the Fountain of wisdom, and her wayes are everlasting commandments. Through this dead sea there is no other way into the region of the living, but the way of Gods commandments. We have a most clear place of Scripture for it: *If thou wilt enter into life, keep the commandments*: This is the only way to *Eternity*. If a man shall ask a Divine of our time this question, *What is Eternity?* His answer will be, It is a Circle running back into it self, whose Centre is *Alwayes*, and Circumference *Nowhere*, that is, which never shall have end. *What is Eternity?* It is an Orb every way round, and like it self, in which there is neither beginning nor end. *What is Eternity?* It is a wheel, *A wheel that turns, a wheel that turned ever:* *A wheel that turns, and will leave turning never.* *What is Eternity?* It is a yeare

I. 5.

Mat. 19.

17.

Corneli.

us à La-

pide.

Volvi-

tur, &

volvetur

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volubilis

annus.

con-

continually wheeling about, which returns again to the same point from whence it began, and still wheels about again. *What is Eternity?* It is an ever-running fountain, whither the waters after many turnings flow back again, that they may alwayes flow. *What is Eternity?* It is an ever-living spring from whence waters continually flow, either the most sweet waters of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *What is Eternity?* It is a *Labyrinth* which hath innumerable turnings & windings, which alwayes lead them round that enter in, carrying them from turning to turning, and so losing them. *What is Eternity?* It is a *pit without bottom*, whose turnings and revolutions are endlesse. *What is Eternity?* It is a *Spiral Line*, but without beginning; which hath circles and windings one within another, but without ending. *What is Eternity?* It is a *Snake bowed back unto self* orbicularly, holding the tail in the mouth, which in its end does

again

again begin, and never ceaseth to begin. *What is Eternity?* It is a duration alwayes present, it is one perpetual day, which is not divided into that which is past, and that which is to come. *What is Eternity?* It is an age of ages, as Dionysius saith, never expiring, but alwayes like it self, without changing. *What is Eternity?* It is a beginning without beginning, middle, or end. It is a beginning continuing, never ending, alwayes beginning: In which the blessed alwayes begin a blessed life, and alwayes abound with new pleasures: in which the damned alwayes die, and after all death and struggling with death, alwayes begin again to die and struggle with death. As long as God shall be God, so long shall the blessed be blessed, so long shall they reign and triumph: so long shall the damned also frie in hell, and yelling cry, *We are tormented in this flame*, being still to be tormented and tortured fer ever.

Why the place of Eternity is called
a Mansion.

JOH^N, Patriarch of *Alexandria*,
a very devout and godly man,
was often wont to go to visit the
sick, & took with him for his com-
panion *Troilus* a Bishop, which had
more care of his money, than of the
sick. The Patriarch whispered him
in the ear and said, I pray thee,
brother, let us help the friends of
Christ. Whereupon *Troilus* like a
crafty companion concealing the
disease of his mind, to wit, his cove-
tousness, bad his Servants give to
the poor all the money which at
that time he had about him to buy
other things withall. Not long after
it happened that he fell into a Fever
which his covetousness had caused:
whereof the Patriarch of *Alexan-
dria* hearing, and easily guessing at
the cause of his disease, went to visit
him, and carried with him as much
silver, as he had not long before
given to the sick: and after a little
conference had with him, he said
thus

thus, I did but jest with thee the other day, when I wished thee to bestow something to the relief of the sick; and it was because my servant had no money about him. But behold here, in good earnest I restore unto thee the money which thou laidst out for my sake, and I thank thee for it. When *Troilus* saw the money told, his fever began to leave him, and his heat to abate, and in every part he found himself much better: whereupon finding himself gather strength, he rose up to dinner, and sate down at Table. About noon-tide when dinner was ended, and the Table removed, he went to sleep, and sweetly took his ease, and dreamed that he saw a very stately edifice, and in the front-piece thereof over the gate, this inscription, *Mansio Aeterna & Requies Troili Episcopi*: In English thus, *The Eternal Mansion and Resting-place of Bishop Troilus*. He was very much delighted with this dream. But not long after he had another vision that troubled him. For there came one with a company

pany of workmen, and gave them a strict charge, saying, Take away that inscription, and put this in the place thereof, *Mansio Aeterna & Requies Ioannis Archiepiscopi Alexandriae, empti libris triginta argenti*: In English thus, *The Eternal Mansion and Resting-place of John Archbishop of Alexandria, which he bought for thirty pounds.* With this vision he was very much affrighted: but he made a very good use of it. For presently, of an hard and covetous man, he became liberal and charitable, especially to such as were in need. So much did the very dream of an *Eternal Mansion* prevail with him.

But oh ye rather blessed mansions, and therefore blessed, because *Eternal*! Oh, how exceedingly doth Christ desire that we should loath and forsake these our tabernacles, and ruinous houses, and with earnest desire make haste unto those *Eternal Mansions*! In my Fathers house, saith he, are many *Mansions*. No man is kept back from thence but by himself. The place

place excludes no man: for it is exceeding large. Time shuts out no man: for there is a Mansion, and that *Mansion* is *Eternal*.

A Prayer.

O Eternal and merciful God,
O Eternal Truth, O true
Love, O beloved Eternity;
So cure our blindnesse, that by these
present and short sorrows we may be
brought to know, and so escape the fu-
ture, horrible, and Eternal punish-
ments. Direct us and teach us so to pos-
seſſe things perishing and Temporal,
that finally we lose not the things
which are Eternal. Teach us so to
lament for our sinnes committed, that
we may escape Eternal punishments.
Teach us so to behave our selves in
the house of our pilgrimage, that we
be not shut out of the Eternal Manſi-
ons. Teach us so to make our progress
in the way, that at length we may be
received into our Countrey.

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THE SECOND CONSIDERATION

upon

ETERNITY.

In what things Nature represents Eternity.

TH E Idolaters themselves therefore have acknowledged an *Eternity*, such as it was, and have described it also by certain signes : For God hath manifested it unto them, *so that they are Rom. 1. without excuse.* How much dearer 20. therefore, and in what great esteem ought the consideration thereof to be amongst all Christians, to whom *Eternity* is better represented, and in a more lively manner ! Therefore thou art *inexcusable Rom. 2. 1.* O man, whosoever thou art, that being often put in mind of *Eternity*, dost as often let it slip

out of thy memory. Thou hast often in thy sight and before thine eyes, *Rings and Circles, Spheres and Globes, Sunne and Moon*: If thou lookest upon any of these, they will put thee in mind of *Eternity*. Nature her self like a good mother hath exposed them to publick view, that when we see them, or hear of them, we might be invited to meditate upon *Eternity*.

Solinus reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burn: Wherefore in times past they were wont in Temples and Sepulchres to make lamps of it: of which *S. Augustine* maketh mention. I adde that *Pliny*, *Lib. 21. de Civit. Volaterranus*, *Diascorides*, and many others tell strange wonders of a certain kind of *Line* or *Flax*, which is called by divers names: For some call it *Linum Asbestinum*, others *Carystium*, others *Indicum*, and others *Linum vivum*, *cap. 5.*

This is not only not consumed by fire, but also is purged & cleansed: wherefore the dead bodies of kings here.

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heretofore, when they were to be put into the fire, and to be burned, used to be wrapped about with a Linen cloth made thereof, to keep their ashes from confusion, and to distinguish them from others. Of such Flax Nero had a towel, which he esteemed of more price then gold and precious stones. Behold, Nature her self, like a *Mistresse* and Guide leadeth thee by the hand, and pointeth thee to a thing which the fire hath no power to consume. So shall all the damned burn, but never shall burn out: They shall alwayes burn, but never be consumed: They shall seek for death in the flames, but shall not find it. Therefore justly doth one cry out, *Oh wo Eternal, that never shall have In Her end! Oh end without end! Oh death volog. more grievous then all death, Al-sapient. wayes to die and never to be quite dead!* So saith divine *Isaiah*, *Their Isa. 66. fire never shall be quenched:* And 24. the Angel in the *Revelation*, *They Rev. shall desire to die: and death shall 9. 6. see from them.*

That the Salamander for a little

time can indure, and live in the fire, beside *Aristotle*, *Pliny*, *Galen*, *Ælian*, *Diascorides*, *S. Augustine* also himself believed. This creature is very cold, and is generated of showers: The sunne and drought are death to it: Therefore, according to *Pliny*, it endures in the flame like ice. Of the skin thereof lights are made for perpetual burning lamps. God, who made the *Salamander* of Earth and Clay, hath of his goodness formed man, though of the same matter, yet of a more excellent and noble nature. He hath made him a little lower then the *Angels*. He hath assigned unto him after this life the fellowship of the same Kingdome with the *Angels*. But man being in honour had no understanding, and was compared unto the beasts that perish. By his own malice he made himself such a *Salamander*, that must alwayes live, or alwayes die in *Eternal* flames. In those fiery prisons of *Hell* all things are *Eternal*; but these six things especially.

Psal.

1. 5.

Psal.

49. 20.

CHAP. I.

*What things are Eternal
in Hell.*

THe damned himself is *Eternal* 1.
and dieth not. No man can
make an end of himself, or another.
They shall seek death, and shall not Revel.
find it. Yea the very desire of death, 9. 6.
in as much as their desire cannot be
satisfied, shall greatly increase their
torment.

The prison it self is *Eternal*: It 2.
can never fall to ruine, it can never
be broken down, it can never be
diggged through. It is barred up
with rocks and mountains: The
locks and barres are so firm and
strong, that none can get out. If
any of the damned should by Gods
permission before the day of judge-
ment come out from thence, yet
still he should carry an Hell a-
bout him, and never be free from
torment.

The fire there is *Eternal*. Christ 3.
himself in *Matthew* saith as much *Matth.*
expressely; *Depart from me ye* 25. 41.
curled into everlasting fire, or fire
Eternal.

328 *The second Considerat.*

Eternal. Doeſt thou hear this word, *Eternal*? The anger of the Lord doth kindle this fire, and it ſhall never be put out. To this beareth *Iſaiah* witneſs, ſaying, *The breath of the Lord like a ſtream of brimſtone doth kindle it, it ſhall burn night and day, and ſhall not be quenched, the ſmoke thereof ſhall aſcend up for ever and ever. Eternal puniſhment, and Eternal life are Relates, as S. Auguſtine ſpeaketh; and Relates are of like continuance: To ſay therefore, That Eternal life ſhall be without end, and Eternal puniſhment ſhall have an end, is very abſurd. Who therefore will defer his converſion?*

4. As the things mentioned before are *Eternal*, ſo is the *Worm*, and conſcience tormented with deep deſpair for the life paſt. *Their worm ſhall not die:* So propheth *Iſaiah*. The Poets of old tranſlated this out of Holy writ into their fables: For what is that *Tityus*, of whom *Virgil* feigneth, That a flying *Vultur* every day gnaws and tears his *Liver*, which is every night

night again repaired and made up, that every day the *Vultur* may have more prey to gnaw upon? What is the *Vultur*, but the *Worm* we speak of? And what is the *Liver*, but the *Conscience* alwayes gnawen, and tormented?

To this *Eternity* of Hell belongeth also the *last sentence*, and the *last Decree* pronounced by Christ the Judge; A decree (Alas!) irrevocable, immutable, *Eternal*. There is no *Appealing* from it; If the sentence be once pronounced by the mouth of this Judge, it stands irrevocable for all *Eternity*. In Hell there is no redemption, not any, no not any; but *Eternal* desperation. The bloud of Christ when it was newly poured out on the mount of *Golgotha*, though of infinite efficacy for satisfaction, yet reacheth not unto the damned. If the yoke of the Lord, saith Saint Bernard, be a yoke of Repentance, Bernard: you think that in it self it is not sweet: But this you must know, That it is most sweet, if it be compared with that fire of which it is

C 5

said,

Matth. said, Depart from me ye cursed into
 25.41. everlasting fire.

6.

The Punishment or Pain of losse also, as they call it, is *Eternal*, being the privation of the sight of God for ever, which together with all the other torments of the damned shall never have end: because there can be no place for satisfaction. For although these torments shall continue infinite millions of years, yet there shall not one day, no nor one hour, no nor so much as a moment of rest and respite be granted. There shall be vicissitude and variety of torments, but to their greater pain and grief. Christ often foretold it by *Matthew* in plain words, *The children of the kingdom shall be cast out into utter darknesse; there shall be weeping and gnashing of teeth: weeping, for heat; and gnashing of teeth, for cold.* How then can man be so forgetful of himself and God? How can he so degenerate into a beast? Yea rather how can he become like a rock, or a stone, so senselesse, as when he shall think
 upon

Matth.
 8.12.

upon the unsufferable and unutterable torments of Hell, which never shall have end, then not to fear and tremble, and say with himself thus, I am for certain in the way to *Eternity*, and I know not how soon I may come to my journeys end: I sit on the stairs of *Eternity*, and every little thrust is ready to plunge me into the bottomlesse pit? But if it seem so grievous and intollerable for a man to lie, though but for one night, on a soft feather-bed, and never sleep or close his eyes, but to sigh and grone for pain in his head, or any other member, for the tooth-ach or for the stone: If the night seems long, and the day a great way off, and the sunne to slack his coming: And yet, as I said, he lies upon a good feather-bed, and if he will have but a little patience, he may hope to find ease in the day, and help from the Physician: Alack! Alack! How intollerable shall it be to lie night and day in the fire, for a thousand and a thousand, and again, I say, a thousand years!

How

32 *The second Considerat.*

Eternal. Doeſt thou hear this word, *Eternal*? The anger of the Lord doth kindle this fire, and it ſhall never be put out. To this beareth *Iſaiah* witneſs, ſaying, *The breath of the Lord like a ſtream of brimſtone doth kindle it, it ſhall burn night and day, and ſhall not be quenched, the ſmoke thereof ſhall aſcend up for ever and ever. Eternal puniſhment, and Eternal life are Relates, as S. Auguſtine ſpeaketh; and Relates are of like continuance: To ſay therefore, That Eternal life ſhall be without end, and Eternal puniſhment ſhall have an end, is very abſurd. Who therefore will defer his converſion?*

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Iſaiah

30.33.

Iſaiah

66.24.

Revel.

14. 11.

Lib. 12.

De Civ.

c. 23.

Iſaiah

66. 24.

night again repaired and made up,
that every day the *Vultur* may have
more prey to gnaw upon? What
is the *Vultur*, but the *Worm* we
speak of? And what is the *Liver*,
but the *Conscience* alwayes gnawen,
and tormented?

To this *Eternity* of Hell be-
longeth also the *last sentence*, and
the *last Decree* pronounced by
Christ the Judge; A decree (Alas!)
irrevocable, immutable, *Eternal*.
There is no *Appealing* from it; If
the sentence be once pronounced
by the mouth of this Judge, it
stands irrevocable for all *Eternity*.
In Hell there is no redemption,
not any, no not any; but *Eternal*
desperation. The bloud of Christ
when it was newly poured out on
the mount of *Golgotha*, though of
infinite efficacy for satisfaction,
yet reacheth not unto the damned.
If the yoke of the Lord, saith Saint
Bernard, be a yoke of Repentance, Bernard:
you think that in it self it is not
sweet: But this you must know,
That it is most sweet, if it be com-
pared with that fire of which it is
said,

36 *The second Considerat.*

How intolerable shall it be, there to watch, to hunger, to thirst, to burn, to be tormented extremely in every part, and not to hope for any rest, or so much as a drop of cold water; but to be alwayes in despair, and so to fry and to be tortured for infinite millions of ages, and to be so far from finding any end, as never to be able to hope for any end! There, faith *Thomas*, one houres punishment shall be more grievous, than an hundred years here in the most bitter punishment that can be. There is no rest, no consolation to the damned.

De

Christ.

imitat.

lib. I.

c. 24.

Psal. 6.

1.

Psal.

25. 7.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Remember not the sinnes of my youth, nor my transgressions. Unless thou wilt have mercy, O God, I must needs perish.

CHAP.

CHAP. II.

Why Hell is Eternal.

Here ariseth a question, which is worthy to be known of all men, How it can be, that God, who is good and merciful, and whose mercy is over all his works, should notwithstanding punish even one mortal sin, committed, it may be, in a moment, and in thought only; how he should punish such a sin, I say, for all *Eternity*, and so punish it, that it shall deserve still always to be punished: and though millions of years be passed, yet it shall never be said, This sin hath been sufficiently punished, it is enough, he hath made satisfaction for the wicked thought, by which he hath offended God.

What then? Hath God for one sin, and that in thought onely, decreed the punishment of everlasting fire? What equality is there in this, for a *momentary* sin, to *Psal.* appoint an *Eternal* punishment? 106. 1.
 Why doth blessed David cry out, 107. 1.
 O give thanks unto the Lord; for 118. 1.
 be 136. 1.

he is good, and his mercy endureth for ever? and why doth he repeat it twenty seven times, if God be so severe? To this *S. Augustine*, *Gregory*, *Thomas Aquinas*, and others, answer, That in every mortal sinne the offence of its own nature is infinite, because it is an injury against the infinite majesty of God. Again, He that dieth guilty of a mortal sinne without repentance, doth as much as if he should sin *Eternally*: For if he might live *Eternally*, he would sinne *Eternally*: He hath not lost a will to sinne, but live in which to sinne, still being ready to sinne, if he might live still: So he doth not cease to sinne, but doth cease to live. Further it is to be considered, That a damned person can never make satisfaction, though he should pay never so much: For being an enemy, and not in favour with God, his payment is not worthy acceptation; seeing that he himself is not accepted with him. Neither indeed, to speak truly, can he be said to pay any thing: because he doth nothing, but suffers onely
punish.

punishment, and that against his will. We will make the matter yet more plain by a familiar example. Suppose a man should borrow of his neighbour a thousand crowns, and for the use thereof make over the rent of his house unto him for ever: It may be in twenty years he may thus repay the summe of money borrowed: But what then? Is he fully discharged of all the debt? Doth there remain nothing to be paid? The principal remains still as due to be paid, as if there had been nothing at all paid. For this is the nature of such lones, that although the yearly use be paid, still the principal remains intire, and due to be paid. So it is with the damned: For although they should pay never so much, yet they can never get out of debt. They are debtors still, and ever shall be. *The Isa. 1. Strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. Suetonius reports of Suet. Tiberius Caesar, that being petiti- lib. 3. oned unto by a certain offender to cap. 6. hasten*

hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, You and I are not yet friends. Christ is a most just Judge, no Tyrant, no *Tiberius*: And yet if one of the damned after a thousand years burning in Hell, should begge and intreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after a thousand years more he should ask the same thing, he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after an hundred thousand years yet more, yea millions of years, he should ask again, again he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. The time was, I offered to be thy friend; but thou wouldest not: yea thy father; but thou wouldest not. I offered thee my grace a thousand and a thousand times; but thou reject-
edst

edst it. This I knew right well,
and I held my peace, and further
expected, forty, fifty, sixty years,
to see if thou wouldest change thy
mind, and course of life : But there
followed no serious or true repen-
tance. *Thou hast set at naught all Prov.*
my counsel, and wouldest none of 1. 25.
my reproof. Thou hast hated instru- Psal.
ction, and hast cast my words behind 50. 17.
thee. Eat therefore the fruit of
thine own ways, and be filled
with thine own counsels. *I will Prov.*
laugh at thy destruction for ever : 1. 26.
neither shall my justice after infi-
nite ages give thee any answer but
this, *Nondum tecum in gratiam re-*
dii, Stay, *You and I are not yet*
friends. O God which art in heaven!
O sin which throwest men head-
long into hell, the hell of torments,
and into the bottomless pit of *Eter-*
nal pain ! But righteous art thou, O Psal.
Lord, and upright are thy judgements. 119.
Just and right it is, that he which 137.
would not by repentance accept of
mercy when it was offered, should
by punishment be tormented, and
have justice without mercy for ever

CHAP. III.

*Other motives to the consideration of
Eternity, drawn from nature.*

BUt I return to the school of *Nature*, to consider further upon *Eternity*. There are found *hot Baths* in certain Mountains and Rocks, whose waters in running make such a noise and murmuring, that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they do but imagine they hear musical Instruments, and an Harmonious consort, they have their ears so dulled with the continual noise thereof, that the Musick which at first was sweet unto them, becomes at length, by their imagination working upon it, very loathsome, and a torment unto them: But if they imagine they hear a Drum, or any other loud founding instrument, they at length grow almost mad with the noise thereof dayly molesting and troubling them. From hence also we are led, as it were by the hand, to the consideration of *Eternity*. The
weep-

weeping and wailing, yelling and crying which is heard at the first entrance of Hells mouth under those infernal mountains shall never cease, but shall torment the damned without end, and be no whit mitigated by time and long-sufferance. But on the contrary the blessed in Heaven shall without wearinesse hear the *Thrice Holy* sung *Holy, Holy, Holy*; yea and the more they hear it, the more they shall be delighted with the sound thereof. Christ in his conference with the woman of *Samaria* makes often mention of *Eternity*, and life everlasting. *Whosoever drinketh John of the water that I shall give him, 4. 14. shall never thirst: But the water that I shall give him, shall be in him a well of water, springing up unto everlasting life. I would we did thirst with the woman of Samaria after those waters, and earnestly pray for them: O Lord, give John me of this water; that I thirst not. 4. 15. Give me, O Christ, though but a drop of this water, that is, some thirst and desire after Eternal life.*
In

In the year after the Nativity of our Lord fourscore and one (as *Suetonius* , *Dion* , and *Plinius Secundus* tell at large) on the first day of *November* , about seven of the clock , at the mountain *Vesuvius* in *Campania* there was an horrible eruption of fire , before which there went an unusual drought , & grievous earthquakes. There was also heard noise under earth , as if it had been thunder. The sea roared and made a noise ; the heaven thundred as if mountains had in conflict met together ; great stones were seen to fall ; the aire was filled with smoke and fire mixt together ; the Sunne did hide his head. Whereupon it was thought by many that the world was almost at an end , and that the last day was come wherein all should be consumed with fire : For there was such abundance of ashes scattered up and down over land and sea , and in the air , that there was much hurt done amongst men and cat-tel , and in the fields , that fish and fowl were destroyed , that two ci-ties,

ties, the name of the one was *Herculanum*, and the name of the other *Pompeii*, were utterly ruined. These and such other *Caverns* in the earth, with *Precipices*, and *fiery mountains*, alwayes flaming, but never going out, are lively examples given us by God, to put us in mind of the fire of hell, in which the bodies of the cursed shall be alwayes burning, but never be burnt out. Concerning this you may read *Tertullian*, *Minutius*, and *Tertul. Pacian*. See, O man, how providently even Nature her self doth c. 48. go before thee, and as it were lead thee by the hand to the contemplation of *Eternity*. *Apoc. Minut. in Oct. Pacian.*

To conclude, This *Time* of ours carrieth with it some sign and print of *Eternity*. Nature fain would have us learn the thing signified by the signe: and take a scantling of *Eternity* by the little module and measure of time. It is the saying of Saint *Augustine*, This is the difference between things *Temporal* and *Eternal*: We love things *Temporal* more before we have

46 *The second Consider. &c.*

have them, and esteem them not so much when we have them: for the soul cannot be satisfied but with true and secure *Eternity*, and joy which is *Eternal* and incorruptible. But things *Eternal*, when they are actually *possessed*, are much more loved then before when they were onely desired, and hoped for: For neither could *Faith* believe, nor *Hope* expect, so much as *Charity* and *Love* shall find when once we shall be admitted to possession. Why then doth not earth seem vile in our eyes, especially when we must ere long forsake it? And why do we not with ardent desire lift up our eyes to Heaven where we shall inherit a Kingdome, and that *Eternal*?

T H E



THE THIRD CONSIDERATION

upon
ETERNITY.

*Wherein the old Romans principally
placed their Eternity.*

P *Linus Secundus* thought those *Epist, 2.
ad Tac.*
men happy, which either did
things worthy to be wrote,
or wrote things worthy to be read;
but those men of all most happy,
which could do both. So the Ro-
mans thought they might three
manner of wayes eternize their
name, and transmit their names
into posterity. First they wrote
many excellent things; many ex-
cellent indeed, but *not all*, not all
chaste, not all holy: They commit-
ted to writing their own blemishes,
their dishonest loves, and filthy
lusts; But this was no honest or
Kings

Kings high-way to *Eternity*. How many books have died before their Authours, and according to *Plato*, have been like unto the Gardens of *Adonis*, as soon dead as sprung up! They pleased not long which quickly pleased. Bnt suppose the Books of all the *Romans* should out-live time, and be alwayes extant, and exposed to publick view, yet they should not be able to give life unto their Authours.

Again, the *Romans* did not onely write, but also did many brave works worthy to be recorded by the pens of eloquent and learned men, and these works were of divers kinds. They sought *Eternity* in many things, but found it in nothing, as we are taught to believe. They were great (we do not deny it) in civil and warlike affairs, at home and abroad: admirable for their skill in Arts and Sciences: Magnificent and profuse in setting forth shews, and bestowing gifts: wonderful even to astonishment for stately buildings, Tombs,

Tombes, Vaults, Monuments, and Statues; as you may guess by these few particulars which I will briefly run over. *Augustus*, in his own name, and at his own proper charges, set forth Playes and Games four and twenty times, and at the charge of the common Treasury three and twenty times: and never a one of those cost him under two Millions and five hundred thousand Crowns; and this so great a summe of money, I say, was all laid out upon one shew. The very meanest and cheapest that ever *Augustus* set forth, came to a Million two hundred and fifty thousand Crowns.

Nero gilded over the whole Theatre; the Ornaments of the tiring house & comical implements he made all of gold: to these you may adde square pieces of wood or wooden Lots scattered amongst the people, which had for their inscriptions, whole houses, fields, grounds, farms, slaves, servants, beasts, great summes of silver, and many times jewels a great number:

D

To

To whosoever lot fell any one of these, he presently received according to the inscription.

The same Nero for a Donative to a common souldier commanded to be told two hundred and fifty thousand crowns.

Agrippina Nero's mother caused the like sum of mony to be laid upon a Table, thereby secretly reprehending, and labouring to restrain her sons profuseness. Whereupon Nero perceiving that he was toucht, commanded another sum to be added as great as the former, and said thus, *Nesciebam me tam parū dedisse* I forgot my self in giving so little.

The same Nero entertained at Rome for nine moneths together King *Tiridates*, and was every day at cost for him twenty thousand Crowns, which came in nine moneths to five millions and forty thousand Crowns. And at his departure he gave him for a *Viaticum*, or to spend by the way, two millions and an half. What should I tell you of their stately and magnificent buildings?

Caligula the Emperour made a bridge over an arm of the Sea, three miles long.

There were Temples in Rome four hundred twenty four, most of them very magnificent.

Domitian spent upon the sole gilding of the Capitol seven Millions.

On the stairs of the *Amphitheatre*, which were made all of stone, there might sit very conveniently fourscore and seven thousand spectatours; above there might stand round about twelve thousand; in all fourscore and nineteen thousand.

Beside many others there were twelve publick Baths made by the Emperour, where men might bathe gratis.

In the hot Bathes of *Antoninus* there were of polished stone one thousand and six hundred seats, & there might so many men bathe themselves very conveniently.

In the Bath of *Hetruscus*, as *Pliny* saith, all was of silver, the passages for the water, the lips of

the Bath, and the very floor it self. But I pass to other things.

At *Rome* there were almost as many Statues as men, of no worse matter then silver and gold, beside infinite others of Brass, Marble, and Ivory.

Domitian had one of Gold in the Capitol, of an hundred pound weight.

Commodus and *Claudius* had also statues of Gold, each of them being of a thousand poundweight. *Claudius* had also in the place at *Rome* called *Rostra*, another of Silver. Hereupon there was a certain Officer appointed, who was called the Count of *Rome*, on whom there attended a great many souldiers continually, to guard and look to the great number of statues.

The way which is called *Appia*, will exercise a nimble footman five dayes in running it over. It reacheth in length from *Rome* to *Capua*: so broad, that two Coaches may meet; and never trouble one another; so solid and firm, as

it were all of one stone, in no place loose or broken up. There were also more ways like unto this. It is incredible what good Authours do write of their Conduits and Aquaducts.

Claudius the Emperour bestowed about one, seven Millions of Gold and an half, and there were maintained six hundred men with the onely keeping and looking to the waters. These were great works indeed, but the Authours thereof in part deserved reprehension for their immoderate profuseness. There was at *Rome* one thing that surpassed their stately buildings, but as for name, to say no worse, and to spare your years, dishonourable and not fit to be named. They had certain vaults under earth built with arches, you may call them the sinks of the City (they called them *Cloacas*) running with water to carry away all the filth of the City. Of these there were so many, so large, and so long, that you may well reckon them amongst the wonders of the

D 3

world.

world. I need not instance in any more : these which I have named are sufficient. He that is any thing conversant in Histories, or hath heard of the great power and wealth of the *Romans* in former ages, will easily believe my relation : if he will not believe me, let him believe the testimony of *Suetonius*, *Dion Casius*, *Plinie*, *Livie*, and others that have wrote of the *Romane* monuments.

These things which I have reckoned up are very laudable in themselves. But they governed their commonwealth to prudently, that in war for the most part they were unconquerable, for Arts and Sciences excellent, for vertue illustrious ; in so much that *Cyneas* an Ambassadour sent from *Pyrrhus*, a very eloquent and intelligent man, when he had all in vain solicited the City to make a league with his Lord and Master, which league could not stand with the honour of the *Romans*, upon his return told the King, That he thought the City to be a Temple,

and

and all the *Senatours*, *Kings*.
 Herein the *Romans* were highly
 to be commended : but in this they
 were much overseen (though o-
 therwise very prudent men) in pla-
 cing their *Eternity* in such things
 as neither could give unto them
 nor had in themselves *Eternity*.
 If the *Romans* had made choice
 of Saint *Augustine* for their guide
 in the way to *Eternity*, he would
 have shewed them a more certain
 and readier way. For what saith
 he? *We do not account those Em-*
perours happy which have reigned
long, or which have often triumphed
as Conquerours over their Enemies,
or which have treasured up much
wealth. These things often happen
to those that have no right or title
to the Kingdome which is Eternal.
 Who then in Saint *Augustines* o-
 pinion are to be accounted truly
 happy? Hearken, O ye *Emperours*,
 O ye *Kings* and *Princes* : You
 shall in Saint *Augustines* sense ob-
 tain true and *Eternal* happiness,
 by the observation of these Rules
 following.

August.
lib. 5.
De civ.
Dei,
cap. 24.

1. First, the Rule of *Iustice*. By ruling justly, and hating the very vizard and painted face of Injustice.
2. Secondly, the Rule of *Modesty*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but remembering your selves to be but men.
3. Thirdly, the rule of the *Fear and Love of God*. By propagating by all means the true worship of God; by subjecting all humane power to his divine Majesty; by serving him in *fear and love*.
4. Fourthly, the *Desire of Heaven*. By setting your love and affection upon the Kingdome which is *Eternal*, where one shall not envy anothers power.
5. Fifthly, the Rule of *Facility* and readines to forgive. By being swift to forgive, and slow to punish, but when the glory of God, and the necessity of the Commonwealth calleth for it.
6. Sixthly, *Mercy and Liberality*. By tempering the severity of the laws by the oyl of mercy, and the

the sweet odour of beneficency.

Seventhly, *Continency*. By not giving the reins to Luxury, but by bridling your appetites and concupiscences ; and the more liberty you have, the less abusing it unto licentiousness.

7.

Eighthly, *Moderation of Passions*. By choosing rather to get the conquest over evil Passions, then by domineering over Nations.

8.

Ninthly, the study of *Humility* and *Prayer*. By doing all these, not for vain-glory, but for the glory of God, and the attainment of *Eternal* felicity : and again, by never neglecting that most noble sacrifice of *Humility* and *Prayer*.

9.

These Rules or Laws hath Saint *Augustine* fixed upon the double gates of the world, for a glass fit for Princes to look into. But, O ye *Romans*, how farre have ye gone astray from the way that leadeth unto the gates whereon these laws are fixed ! Not to speak of other things, you have instead of one and the only true God, brought in innumerable others, to worship

D. 5. them.

them which are no Gods. For Rome seemed to make it a great matter of Religion, to refuse no fallitie; and when she ruled almost over all nations, to serve and follow the errors of all nations.

But to let these things pass also: how vain and ridiculous a thing is it for them, to leave behind them all their *Eternity* in Parchments and Papers, in Marble and other stone, in Theatres and Pyramids, in Monuments and Tombes ! What is now become of their *Eternity* which was sometime carved in stone ? The same hath hapned unto *Rome*, which also befell *Ierusalem*. The Disciples pointing at the buildings of the Temple at *Ierusalem*, said unto our Saviour Christ, Master, see what manner of stones, and what buildings are here, Whereupon Christ answered and said, See ye all these buildings ? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. So there is nothing *Eternal* in this world. And where is now

old

Mark
13.1.

Matth.
24.2.

old Rome? If this question be demanded; the answer may be this, *Here it was*. Where are they that built it? *They are dead and gone*. There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poor and mean condition of mortal men, even at the greatest! Oh the instability and frailty of the strongest men, even in the prime of all their strength! For what is now become of all those things, or where are they? *they are quite vanished away*. Where is their money, which they heaped up beyond belief? *'t is scattered abroad*. Where are their stately and lofty buildings? *they are not to be seen*. Such are all things else, though to us they seem never so great, nothing else but a meer shadow and a dream, if they be compared with Eternity, and those things which are Eternal. The foundation on which the whole fabrick of vanishing glory is set up, is too weak
and

and mouldering, made but of clay. Stone and Marble cannot be ingraven with Characters and Incriptions of Eternity. Well saith *Lactantius*, *The works of mortal men are mortal*. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, we believe? But if we will believe no more then we see, there be scarce any reliques or ruinous parts of them remaining, to persuade us that there were such Cities. So the seven wonders of the world, so *Nero's* golden palace, *Diocletian's* hot Baths, *Antoninus* his Baths, *Severus* his Septizonium, *Julius* his Colossus, *Pompey's* Amphitheatre, have no footstep or print of them remaining, no, scarce upon record, or registred in books. And how farre have all these come short of Eternity?

C H A P. I.

*How far the Romans have gone
astray from the true way
of Eternity.*

A T Nazareth, in a certain conclave, called by the name of the blessed Virgin, there is in one place mention made of a kingdome, of which kingdome there shall be no end. Such was not the kingdome of Solomon: for that lasted but four hundred years, even to the Captivity of Babylon. Such was not the kingdome of the Romans, neither of the Persians, nor yet of the Grecians. For where are now those kingdomes in former times most flourishing? where are those most ancient Monarchies? How great was Nebuchadnezzar in Chaldea and Syria, and after him Belshazzar? from them the Sceptre was translated unto the Medes and Persians, to Cyrus and Darius. Neither continued it there long. From thence it was translated into Greece, to Alexander surnamed the Great, King of Macedon, for a long

Luke
1.34.

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AT *Nazareth*, in a certain conclave, called by the name of the blessed *Virgin*, there is in one place mention made of a kingdome, of which kingdome there shall be no end. Such was not the kingdome of *Solomon*: for that lasted but four hundred years, even to the Captivity of *Babylon*. Such was not the kingdome of the *Romans*, neither of the *Persians*, nor yet of the *Grecians*. For where are now those kingdomes in former times most flourishing? where are those most ancient Monarchies? How great was *Nebuchadnezzar* in *Chaldea* and *Syria*, and after him *Belsazzar*? from them the Sceptre was translated unto the *Medes* and *Persians*, to *Cyrus* and *Darius*. Neither continued it there long. From thence it was translated into *Greece*, to *Alexander* surnamed the Great, King of *Macedon*, for a long

Luke
I. 34.

long time most victorious and fortunate. But as warlike valour decayed, so fortune failed. And so the Scepter was translated into *Italy* to *Julius Cesar*, and *Octavius Augustus*. What is become of all these Kings? where are they? But thou, O Christian man, seek that Kingdome, of which Kingdome there shall be no end. *Numantia*, *Athens*, *Carthage*, and *Sparta*, all are come to an end, they are utterly perished. But as for the kingdome which is above, of that there shall be no end. The King that ruleth there is Eternal, and those that live in that

Exod. Kingdome are Eternal. The Lord
15.18. shall reign for ever and ever. On
Origen. which words saith *Origen*, Dost thou think that the Lord shall reign for ever and ever? yea he shall reign for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his kingdome: the Prophet will still adde something; as for example, after for ever, yet more, and ever, or, beyond that too.

Isidore. And yet, saith *Isidore*, though this
king-

kingdome be *Eternal*, though infinite, though every way blessed, though it be promised to us, not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? that ever once makes mention of that? that ever instructs his wife, his children and his servants concerning that? we prattle much of all other things; but as for heaven, there is scarce any mention made of that, or if there be, surely it is very rare. It setting forth the commendation of his own Countrey, every man is a nimble-tongued Oratour: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to pass in these dayes by the disuse of holy conference, that men think themselves not witty nor facetious enough, unless they speak idle and unprofitable words, and make foolish jests: nay that is not all, unless their cheeks swell, and their lips run over with filthy and unfavoury speeches. Oh! this is

to go astray quite out of the way. But let our hearts and mouths be filled with the praise and desire of things *Eternal*; let our thoughts and words always run after them: we have no other way to true glory, but this; and there is no true glory, but that which is *Eternal*.

The chief Priests and the Pharisees amongst the Jews, to overthrow Christs power (as they thought) and to eternize their politick Government, assembled themselves together in council: & by their foolish wisdom (as it proved) made decrees to their own hurt. Elegantly speaketh S. *Augustine* of them consulting and deliberating together in full court; the chief Priests, saith he, and the Pharisees took counsel together, what they should do for their own good, and yet they said not, *Let us believe*. The wicked and ungodly men sought more how to hurt and to destroy, then how to provide for their own security, that they might be saved. And yet they were in fear and in counsel: For they said,

What

What do we? For this man doth *John II.*
many miracles. If we let him thus 47, 48.
alone, all men will believe on him,

and the Romans shall come, and
take away both our place and na-
tion. They were afraid to lose
things *Temporal*, and never thought
upon the life which is *Eternal* :

and so they lost both. Such is
the vanity, and affected mockery
of our foolish cogitations. What

are we? and what is all that we
call ours? *to day* we flourish like a
flower, we are well spoken of, we
please, and are in favour with men:

But (alas!) *to morrow* our flower
will fade, we shall be ill spoken of,
and out of favour with God and

man: man, whom hitherto we
pleased, and God, whom we never
studied for to please. We neglect

Heaven, and keep not earth: we
get not the favour of God, and
lose the worlds favour. And so

we are most deplorately miserable,
and destitute on both sides. If

death would but spare those that
are the happy ones of this world,
it may be they might find here

some

some glory : some, I say, such as it is ; for there is none true but that which is in heaven and *Eternal*. But (alas!) death spares no man ; sees in the dark, & is not seen ; and watches his time when he may set upon us, when we think not of him. What shall become of us ? whither will he carry us if here we have lived wickedly ? To the bar of Christs judgement, and from thence to the pit of Hell : and from thence there is no redemption. Nobility from thence sets noman free : Power delivers no man. The applause of men formerly given yields there no comfort. Let us here seek the favour of God and his glory. That is the true glory which is got by the shunning of vain-glory : and there is no true glory, but that which is *Eternal*.

Prov.
3.13.

Solomon in the *Proverbs* describeth *wisdom* like a Queen attended by two waiting-maids, *Eternity*, and *Glory* ; the first on the right hand, the second on the left. *Glory* is nothing worth, if there be not joyned with it *Eternity* ;
that

that which all we Christians do expect. For here we have no continu- *Heb. 13.*
ing City, but we seek one to come, *14.*

Eternal in the heavens. The right- *2 Cor.*
eous shall be in everlasting remem- *5. 1.*

brance. To give an almes to a *Psal.*
poorman, to moderate a greedy *112. 6.*

appetite, to resist the enemy of chastity; these are works that require not much pains, or time for the doing: and yet the remembrance of these, together with their reward, shall be *Eternal.*

What a small thing was it that *Mary Magdalene* bestowed upon our Saviours feet! How quickly had she done it! And yet it is made known *throughout the whole world.*

Some others, it may be, would *Matth.*
have admired other things in her, *26. 13.*

her cherry cheeks, her comely countenance, the pleasant flower of her youth, her rare grace, her great riches, her affability and courtesie, and such like. These were not the things which Christ commended in her; but it was the office which she performed unto his feet.

The thing it self was not great:
and

and yet it was a means to procure for her *Eternal* glory, and a never-dying name. *It shall be preached throughout the whole world*: This is the testimony of Christ. This work of hers was not engraven in marble, nor cast in brass, nor promulged in the market-place, nor proclaimed with a Drum and a Trumpet: and yet it hath continued for a memorial of her to this day, and so shall for ever, and *It shall be preached throughout the whole world*. If you consider the *action* it self; *Judas Iscariot* the covetous Purse-bearer found fault with it; *Simon* the swelling and proud Pharisee condemned it: If the *matter*; it was but an Ointment, at the most not worth above thirty small pieces of gold: If the *place*; it was private: If the *witnesses* present; they were but few: If the *person*, she was a woman, and one infamous: And yet for all these, *It shall be preached throughout the whole world*. How many Emperours have advanced their colours, displayed their

their victorious and triumphant Eagles, and set up their standards in their Enemies Camp! How many warlike Captains have led popular Armies, and commanded them worthily! How many provident Governours have ruled their people very wisely! How many Kings have erected rare monuments, and statues, and built Castles and Cities! How many learned men have wasted their brains in new inventions, and have like *Chymicks* distilled them into *Receivers* of Paper! And to what end all this? To keep their names in continual remembrance, and to be recorded amongst worthy and memorable men. And yet notwithstanding they lodge in the bed of silence, and lie buried in the grave of oblivion. But one good work that the righteous doth, shall be had in everlasting remembrance: Time and envy shall never deface and conceal it; The wisest men, Captains, Prelates, and Kings themselves, shall with reverence read and hear it. *It shall be preached*

Preached throughout the whole world.

The onely way then to immortality and true *Eternity* is, to live well, and so to die well. Go to now, ye *Romans*, if ye will seek *Eternity* in Statues and Marble monuments: but you shall never find it there. I for my part will wish rather with *S. Hierome*, in the life of *Paul* the *Eremite*, Oh remember, saith he, *Hierome* a sinner, who if God had given him the choice, would have preferred the poor cloak of *Paul* with his good works, before the Scarlet robes of kings with their kingdoms. Let us *Christians* here, whilst we have time, make over our riches; for fear lest we lose them, let us send them before us into another world: Heaven stands open ready to receive them. We need not doubt of the safe carriage: the carriers are very faithful and trusty; but they are the poor and needy of this world. We make over unto them here by way of exchange a few things of little value, being to receive in heaven an exceeding

2 Corin.

4.17.

ceeding Eternal weight of glory. For so hath Christ promised upon the performance of his precept, I say unto you, Make to your selves Luke friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. But let us pass from the Romans unto others.



CHAP. II.

A better way then the former which the Romans followed to Eternity.

D*Arius, the king of the Persians, most notable for his slaughter, had in his Army ten thousand Persians; which he therefore called immortal (as Cælius Rhodiginus Cal. interpreteth it) not because he Rho. thought they should never die, digin. (for where are there any such?) lib.8. but because as any of the number cap.2. was diminished by sword or sickness, it was presently made up; cap.1. so*

71 *The second Considerat.*

so that still there was neither more nor less then ten thousand. Thus *Darius* framed unto himself a kind of immortality and Eternity: But (alas!) it was a very short one; for within a little space he and all his army utterly perished.

Dan.
6.6.

The Presidents and Princes assembled together unto Darius, and said thus unto him, King Darius, live for ever. Alas, how vain was this wish, and how short this Eternity! We live but seventy or eighty years at the most: we are but in a dream, if we think to live here for ever. Not without cause therefore Xerxes (when for the conquering and subjugating Greece (as Herodotus reports) he carried with him out of Asia two great armies both by sea and land, in number three and twenty hundred thousand, seventeen thousand, and six hundred, beside others that attended upon souldiers) upon a day taking his prospect from a Mountain, and beholding his souldiers, fell a weeping: and being asked the reason why, He said it was, because

cause after a matter of fifty or sixty years, of so many hundred thousand men so select and strong, scarce one should be found alive.

We may dream, and feign unto our selves I know not what *Eternities*: But in the mean time we must *2 Sam.* needs die, and are as water spilt upon *14. 14.* the ground.

Another and better type of *Eternity* was found out at *Constantinople*, in the year of our Lord 459. The Church of *Constantinople*, in the time when *Gennadius* was Bishop, was augmented by a new and noble foundation of a Monastery of *Acœmets* dedicated to Saint *John Baptist*. These *Acœmets* were so called for not sleeping, because they were never all at once to sleep. but still to be exercised in their course night and day in singing praises unto God. These *Acœmets* were divided after this manner into three companies: so that when the first company had made an end of singing divine praises, the second should begin; and when the second had made an end, the

E third

third should begin. By means of this godly institution the city had in some sort heaven within it self alwayes founding with the praise of God ; or at least a type or representation of the *Eternity* in heaven , where God shall be praised for all *Eternity* , with great delight and cheerfulness, and without all weariness. Therefore hath the Psalmist good cause to cry out,

Psal.
84.4. *Blessed are they which dwell in thy House ; they will still be praising thee.* Then shall all the blessed say , as Peter did upon the mountain , *It is good for us to be here.* For, as S. Bernard speaketh, *Eternity* is true riches without measure : but he adds this withal, It is not found, unlessse it be sought with perseverance. But how shall we so seek that we may obtain it ? Hear what the good Father saith : By *poverty* by *meeknesse* , and by *tears* there is renewed in the soul the stamp and image of *Eternity* , which comprehendeth all times. First, *Poverty* is the way to *Eternity*. *Blessed*

sed are the poor in spirit : for *Matth.*
theirs is the kingdom of heaven. 5. 3.

Where poor men are despised and
forsaken, there is the heart and
the money locked up together in
the chest: Where money is ex-
pended according to the rules of
Avarice, there is no affect or love
of poverty, there is no desire
or love of *Eternity*. Secondly,
Meeknesse. By *meeknesse* we make
our selves secure of things present,
and have an assurance of things to
come. *Blessed are the meek: for Matth.*
they shall inherit the earth. If 5. 5.

any man ask, What shall we say
of him that is void of *meeknesse*
and *patience*, that can scarce at
any time speak a mild word?
what gains he by his implacable
impatience? what doth it profit
him to rage and fret with indi-
gnation, to make outcries and tu-
mults, to shew his will to do mis-
chief, though he cannot effect what
he would; or to conclude, to salute
no man civilly, as if he were an
enemy to all humanity and affa-
bility? What shall we say of such

a man? If there be any such, he is sure to suffer loss of goods or good name, or both. For the riches which he hath he possesseth not, but keeps them like a dog, whose property is to bark at a man, to flie upon him, and to bite him: as for his good name, if he have any, he shall not augment it by the title of impatience: and as for Heaven, he loseth that before he hath taken possession of it. Thirdly, *Tears*. For by weeping and mourning we redeem the time past, we recover what we prodigally spent by sinning. But this mourning and sorrow must not last for an hour onely, or for a day: for this is nothing else but to do as he did, who at his mothers death put on mourning-clothes, forced for the present a few tears, and so went along after the bier, and left her not till he saw her buried; but the same day or the next day after wiped away all tears from his eyes, changed his weeping into laughing, cast off his mourning clothes

and

and put on colours. This is not to mourn in good earnest, to make an end of mourning so suddenly. But this we do (alas !) too often. To day we make publick confession of our finnes to God , and hear absolution ; we repent us of our finnes, and receive the holy Communion : and within a day after we sinne again with delight , and without fear, and oftentimes more grievously then before. We detest for the present the wicked course of our life past ; and we return again to the same passe. We forswear the finnes which we formerly committed ; and again the same day we commit the same. So with the same tongue we proclaim Christ innocent , and crucifie him afresh, as if we were the true brothers of *Pontius Pilate* , who with one and the same mouth did both absolve him and condemne him , confessing that he *found Luke no cause of death in him* , and 23. 22, yet adjudging him to be cruci- 24. fied. We are very fickle and inconstant, but in nothing more con-

stant then in the repetition of a vicious course of life. Alas ! alas ! we carry too much of the *Moon*, that is, inconstancy, in our breast. Sometimes we are so zealous and so holy, that we will not admit of a cheerful countenance, for fear lest it should hinder our sanctity and devotion : we look demurely, casting our eyes down to the ground, and knit the brows, as being angry with our selves, when we find in our selves the least remissenesse or coldnesse in holy duties. But this sanctity and devotion doth never continue long : after a while we begin to hate even piety it self, and the stream being turned, we turn again to our former riot and intemperance ; and we are as ready to dissolve the knot of friendship made betwixt God and us, as at the first we were unwilling to have it knit. At length *Piety*, attended with *sorrow* and *repentance*, presents her self again unto us, and puts to flight lasciviousnesse, until the time comes that we begin to re-
pent

pent us of our repentance. So we
seldome continue long in any ho-
nest and godly course, for it seems
unto us too laborious: and at eve-
ry light beck we row down the
stream of our former uncleanness.
Such is the inconstancy of our
life, that it presents unto our
minds all sorts of pleasures and
vices. We make an outward shew
of adoring vertue: but in heart
and mind we fall down and wor-
ship vice; a most laborious kind
of service. This is not the way un-
to Eternity, unlesse it be of pu-
nishment and torments which shall
have no end.

Let us sing'e out one Christian
man of many, and such a one
especially as is most addicted to his
pleasure; let us carry him along
with us to the mouth of a furnace
red hot and flaming; and then let
us begin to question him after this
manner: How much pleasure
wouldst thou ask to continue
burning in this furnace for one
day? He will answer to this un-
doubtedly, I would not be tor-

mented in these flames for one day,
to gain the whole world and all
the pleasures in the world. But let
us propound another condition
unto him, What reward wouldst
thou ask to endure this fire onely
for half a day? Propound what
reward you will, there is nothing
so delicate, so precious, so dear un-
to me, which I would be willing
to buy at so dear a price, as these
torments. But to trie once more,
What reward and pleasure wouldst
thou ask to go into this furnace,
and to stay there but one hour?
His answer certainly will be this,
Let the most covetous and impu-
dent man in the world ask what
he can, that is not to be compa-
red with the unutterable and un-
sufferable scorplings and torments
of this fire, though they should
last but for one hour. If these
answers be good and agreeable
to right reason, how comes it to
passe, O God, that for a little
gain, and that but vile, for de-
ceitful honour, and that fugitive,
for filthy pleasures, and that not
long,

long, so many men so little regard *Eternal* punishment in Hell-fire? We cannot be perswaded with any reward, no though it be to gain a whole world, to stay but for one hour in fire *Temporal*: and yet, if either gain at any time inviteth us, or if honour smileth upon us, or pleasure allureth us, we never fear Hell and fire *Eternal*. But thou wilt say, I hope for better; God is merciful, and his goodnesse will not suffer me to despair, or to be terrified with the fear of evil to come. So indeed we are wont to speak: and the words in themselves are not impious, if our works were pious. But for the most part our works are such, that if we rightly consider them, we have little cause to hope for mercy. It is a very dangerous and foolish part, for a man to live in a constant course of ungodlinesse, and to hope for *Eternity* amongst the blessed. Alas! one sinne is sufficient to condemn us. Knowest thou not what Christ hath threatned in the

Matth. Gospel? *Whosoever shall say unto*
 5. 22. *his brother, Thou fool, shall be in*
danger of Hell-fire. Knowest thou
not what Christ hath forbidden?

28. *Whosoever looketh upon a woman*
to lust after her, hath committed
adultery with her already in his
heart. Knowest thou not what

Matth. Christ hath premonished? Not
 7. 21. *every one that saith, Lord, Lord,*
shall enter into the kingdome of
heaven: but he which doth the
will of my Father which is in hea-
ven. Knowest thou not that Christ
shall shut many out of the gate? He

Matth. *that loveth father or mother more*
 10. 37, *then me, is not worthy of me:*
 38. *And he that taketh not his crosse*
and followeth after me, is not wor-
thy of me. Knowest thou not what

Christ hath openly and plainly

Matth. said, and again repeated? Many
 20. 16. *be called, but few chosen: Few*

22. *indeed, yea very few. Knowest*
 14. *thou not how often Christ hath*
exhorted to amendment of life?

Matth. Except ye be converted, and be-
 18. 3. *come as little children, ye shall not*
enter into the kingdom of heaven.

If

If thy hand or thy foot offend thee, 8.

cut them off, and cast them from

thee: It is better for thee to enter into

life halt and maimed, rather then

having two hands or two feet,

to be cast into everlasting fire. Ex-

cept ye repent, ye shall all likewise Luke

perish. And not long after, Strive 13.3.

to enter in at the straight gate: for ma-

ny, I say unto you, will seek to en-

ter in, and shall not be able. Know-

est thou not how expressly Saint

Paul recites up all those things

that hinder us from entring into

that blessed Eternity? The works of

the flesh are manifest, which are Gal 5.

these, Adultery, fornication, un-

cleannesse, lasciviousnesse, idolatry,

witchcraft, hatred, variance, emula-

tions, wrath, strife, seditions, here-

sies, envyings, murders, drunken-

nesse and revellings, and such like:

of the which I tell you before, as I

have told you in time past, that they

which do such things shall not in-

herit the kingdome of God. Now

if any man be guilty to himself of

any one of these finnes here rec-

koned up, and is not so grieved for

84 *The third Considerat.*

it, that he seeks by all means possible to avoid it for the time to come; he may sing to himself if he will, this vain *Spero*, I hope, and I hope: but this mans hope is indeed none at all, but meer rashnesse and presumption. For a man to adventure the danger of stripes and blowes, is an evil that may be born. To lose at play an hundred or a thousand Florens, is a great misfortune, but may be endured. To lay his head at stake, and to bring his life in danger, is a bad adventure: but at the worst it is but losse of life, and that losse is not of all other the greatest. But to hazard the *Eternal* salvation both of body and soul, by living at uncertainties. by hoping in words, and despairing in works, nullifying hope by a wicked and ungodly life: this is the extreamest of all evils: this is the most grievous misfortune a man can fall into: this is most pernicious rawnesse and boldnesse: this is extreame folly and madnesse. Now

Pfat.

59. 22. *consider this, ye that forget God,*
lest

lest he tear you in pieces, and there be none to deliver you.



CHAP. III.

That the way of Eternity is diligently and carefully to be sought after.

LEt every Christian man therefore often ask himself, and others also which are in the place of God, this question, What shall I do that I may obtain blessed *Eternity*, or *Eternal* blessednesse? Am I in the right way that leadeth unto *Eternity*? Something I do indeed, but it is but very little, and not worth speaking of. I thirst and breath after the joyes which are immortal and *Eternal*: but few are my works, cold and imperfect at the best, and altogether unworthy of an *Eternal* reward. I think it long till I arrive at the haven: but I am afraid of the troublesome waves and tempests by the way: when

when as yet notwithstanding that is the safest and best way unto heaven, which is most rough and narrow. This the very Truth it self of Gods mouth pronounceth, and Christ proclaimeth, saying, *Enter*

Matth. ye in at the strait gate: For wide
 7. 13. is the gate, and broad is the way that leadeth to destruction, and many there be (alack! too many) that go in thereat. Because strait is the gate, and narrow is the way which leadeth unto life. and few there be (alack! too few) that find it. Again, Strive to enter

Luke in at the strait gate: For many,
 13. 14. I say unto you, will seek to enter in, and shall not be able. Oh what a fearful word is that, MANY, and that, FEW! How should it make us tremble! But we miserable men deceive our selves, rashly promising unto our selves *Eternity*: and yet I cannot tell whether we may be more truly said to hope, or to dream, that we shall be reckoned amongst those few before mentioned. I would to God now, even now
 whilest

whilest it is the accepted time and *2 Cor.*
the day of salvation, we would *6. 2.*
 have a diligent and an intent eye
 upon *Eternity*, and reason thus
 with our selves: Alas! what is all
 this that I suffer, or that I see others
 suffer? It is nothing if it be com-
 pared with *Eternity*. What if I
 could reckon up as many labours
 and perils as Saint Paul himself
 did undergo, as they are by him
 set down in his second Epistle to
 the *Corinthians*, and the eleventh
 Chapter? If I should endure hun- *2 Cor.*
 ger and thirst, enmities and inju- *II. 27,*
 ries, sicknesse and poverty? Yea
 more, what if I were stoned with
 Saint Paul, and beaten with rods?
 what if I suffered shipwrack? *25.*
 All these are nothing to punish-
 ments *Eternal*. Therefore in
 all adversity I must thus think
 with my self; I shall see an end of *Psal.*
all. *II9.96.*

The prophet Daniel having rec-
 koned up sundry calamities, at
 length addeth these words, *Even Daniel*
to the time of the end: because it is *II.35,*
yet for a time appointed. Come
 hither,

hither, come hither all ye that are in affliction, in sorrow, need, sickness, or any other calamity. Why do ye drown your selves in your own tears? why do ye make your life bitter unto you with impatience and complaining? Here is comfort for you, great comfort drawn from the time of that suffering. Are divers calamities upon you? Be not cast down: have a good courage: they shall continue onely *for a time*. Do ye suffer contumely and reproach? are ye wearied with injuries? are other troubles multiplied upon you? cease to lament: all these shall last but *for a time*; they shall not last *for ever*; your sighing shall have an end.

Tears may distill from your eyes *for a time*; but sighs and groans shall not arise from your hearts *for ever*. The time is at hand, when you shall be delivered from all grief, and be translated unto everlasting happiness. This is most clear by that in *Ecclesiasticus*, *A patient man will bear for*

Eccles
I. 23.

a time , and afterward joy shall spring up unto him. But ye also which think your selves the onely happy men on earth , and the darlings of the world , know thus much , and be not proud , neither lift up your horn : all your seeming happinesse (for it is no more at the best) hath but short and narrow bounds and limits , and is quickly passed over. Your triumphing is but *for a time* : your golden dreams last but *for a time* : after a time , and that not long , death will command you to put off Fortunes painted vizard , and stand amongst the croud. Then shall ye truly appear so much the more unhappy , by how much the more ye seemed to your selves before , in your own foolish imaginations , most happy. Therefore whether sorrow or joy , all is but *for a time* in this world. It is *Eternity* alone which is not concluded within any bounds of time. Whether therefore the body suffer or the mind ; whether we lose riches or honours ; whether our patience be exercised by sorrow or grief,

grief, cares or any other afflictions; inward or outward, all is but painted and momentany, if we think upon *Eternal* punishments. For when fifty thousand yeares shall be passed after the day of Judgement, there shall still remain fifty thousand Millions of years; and when those likewise are passed, there shall still remain more and more, and yet more Millions of years, and there shall never be an end. But who thinks upon these things? who weighs and considers them well with himself? Sometimes we seem to have favour of things *Eternal*: but we are tossed up and down with the motions & thoughts of things past, and things future, our heart wavereth, and is full of vanity. Who will establish it, and set it in a sure place, that it may stand a while, and standing admire, and admiring be ravished with the splendour of *Eternity*, which alwayes stands and never passeth away? Well did Myroges-
lib. II. nes, when Eustachius Archbishop
conf. of Ierusalem sent gifts unto him,
cap. II. he

he did very well, I say, in refusing them, and saying, Do but one thing for me, Onely pray for me, that I may be delivered from *Eternal* torment. Neither was *Tully* out of the way when he said, No humane thing can seem great unto a wise man, who hath the knowledg of all *Eternity*, and of the magnitude of the whole world. But *Francis*, the Authour of the order of the *Franciscans*, hath a saying farre better then that of *Tully*, The pleasure that is here, saith he, is but short; but the punishment that shall be hereafter is infinite: The labour that is here is but small; but the glory which shall be hereafter is *Eternal*. Take your choice. Many are called, few chosen, but all rewarded according to their works.

Tull.
Tust.
quest.
lib. 3.

Let us hasten our repentance, therefore whilest we have time. It is better, saith *Guerrius*, to be purged by water then by fire, and it is farre easier. Now is the time for repentance: Let our timely repentance therefore prevent punishment.

Guerri.
Serm. 4.
de Purif.

ment. Whosoever is afraid of the hoar frost, the snow shall fall upon him : he which feareth the lesser detriment, shall suffer a greater : he which will not undergo the light burden of Repentance, shall be forced to undergo the most heavy burden and most grievous punishments of Hell. S. Gregory hath a saying to this purpose ; Some, saith he, whilst they are afraid of *Temporal* punishments, run themselves upon *Eternal* punishments.

Greg.

Pacian.

Hither we may adde that of *Pacian* ; Remember, saith he, that in hell there is no place for confession of sins, no place for Repentance : for then it is too late to repent, and the time is past. Make haste therefore whilst you are in the way. We are afraid of *Temporal* fire, and the *Executioners* hands : but what are these to the claws of tormenting *Devils*, and the *Everlasting* fire of Hell ? The Counsel of Saint *Ambrose* to a lapsed Virgin fits well in this place.

Ambr.

cap. 8.

ad virg.
lap.

True Repentance, saith he, ought not to be in word onely, but
in

in deed: & this is true Repentance indeed, if thou settest before thine eyes from what glory thou art fallen; and considerest with thy self out of what book thy name is blotted; and believest that now thou art near unto utter darknesse, where there is weeping and gnashing of teeth without end. And when thou art certainly perswaded that these things are true, as indeed they are, seeing that the soul that sinneth is in danger of Hell-fire, and there is no means after Baptism left to escape, but onely Repentance; be content to suffer any labour, and to undergo any affliction, to be freed from *Eternal* punishment. The diseases of the body move the sick man to purge his body: Let the diseases of our souls move us also to take the purgation of Repentance: let the desire of our salvation move us: let the fear of *Eternal* death and *Eternal* torment move us: let the fear of attaining *Eternal* life and *Eternal* glory move us. Let us embrace that which purgeth the soul, and let us
eschew

eschew that which polluteth it. And nothing defiles the soul more then a filthy body. Faithful is this counsel of Saint *Ambrose*, and worthy of us to be embraced.

O Christ Jesus, grant unto us that we may so possesse things transitory and *temporal*, that finally we lose not the things which are *Eternal*: and give us grace to walk in their steps, and to follow their good example, of whom *August.* *S. Augustine* speaketh; Many there are, saith he, that willingly come under the yoke, and of proud and haughty men become humble and lowly, desiring to be what before they despised, and hating to be what before they were, passing by, like strangers, things present, and making haste with greediness after things to come. They pant in their running towards their *Eternal* countrey, preferring Abstinence before Fulnesse, Watching before Sleep, and Poverty before Riches, accounting labour in the conquest of vices to be but pleasure, loving their
their

their enemies, passing by injuries;
and all for the hope of an *Eternal*
reward. And who then would not
suffer any extremity & labour,
to purchase unto themselves
an *Eternal* re-
ward?



T H E





THE FOURTH CONSIDERATION

upon

ETERNITY.

*How holy David meditated upon
Eternity, and how we should
imitate him.*

THat God should punish
the *Apostate Angels* and
men condemned at the
last day, with *Eternal* punish-
ments, this hath seemed so
strange to some and so incredi-
ble, that *Origen* himself, a man
otherwise of an admirable wit, and
excellent learning, very well skil-
led in Scripture, hath been so
bold as to teach, that the Devils
F and

and the Damned after a certain time, when they shall be sufficiently purged by the fire from their finnes, shall at length be restored

Lib. 21. to grace. But Saint *Augustine* and *De civi-* others convince him and condemn *tate* him of this his error. Yet notwithstanding this error hath *Dei* found in the world many favourers. Certain Hereticks called the *cap. 23.* *Antiti*, have disseminated and scattered it throughout *Spain*, by divers their interpretations. Some thought that all the damned, others that Christians onely, others that Catholicks onely, others that those onely that had been more liberal then others in giving of alms, should be delivered at length out of Hell. Though Saint *Augustine* hath not refuted these their errors, yet the holy writ hath done it plainly and openly.

Matth. Depart from me ye cursed into *25. 41,* everlasting fire: And again, *And* these shall go away into everlasting punishment, but the righteous into life Eternal: Here no Glosses or Interpretations will serve

serve their turn to defend their errors. Wherefore the Divine Psalmist king David, though he delighted much in the consideration of both times, that which was past, and that which was to come, yet he had an eye more especially to that which was to come. Mine^{Psal.} eyes, saith he, prevent the night-^{119.} watches: and again in another^{148.} place, Thou holdest mine eyes waking: I am so troubled, that I cannot^{Psal.} speak. What was it, Blessed Prophet, that thus broke thy sleep? What businesse hadst thou to do so early, before day-light? What caused thee so to keep silence and to be troubled in mind? Hear what he saith: I have considered^{Psal.} the dayes of old, and the yeares^{77. 5.} of ancient times, and the yeares of Eternity I have had in my mind. Lo, this was the thing that broke his sleep, when he compared the years that were past with the years which were to come, and with Eternity. Neither did he thus in the day onely, but I call^{6.} to remembrance, saith he, my song

in the night : I communed with mine own heart , and my spirit made diligent search. And what moved him to this nightly exercise ? Will the Lord cast off for ever ? and will he be favourable no more ? Is his mercy clean gone for ever ? See how he feares and trembles at the very consideration of Eternity, how he is afraid of Gods judgments, lest God should punish him with Eternal punishment. And what is the end and effect of this Meditation ? And I said , This is mine infirmity : But I will remember, &c. or , Now I will begin. So in an instant , at the very same minute, he became better then he was, and delayed not, neither did he deferre his Repentance and put it off till worse years. But, saith he , Now I will begin, now I will live a more godly life then I have done. He saith not , After such an hour, or after such a day ; but, Now, even now. I, will some men say ; if I were as David was , if I could meditate of Eternity as blessed David did , it may be then

then I would readily and with alacrity say with *David* , *Now I will begin* : But I am so intangled with daily cares, so hindred with worldly businesse , so distracted into divers parts one way or other, that I cannot. I live amongst men ; I see and hear much evil ; I have no time or leasure once to have so good a thought in mind as the thought of *Eternity*. When we meet together in company to make merry , amidst our sports, and amongst our cups, we never conferre about such grave points , our minds wander up and down about many things, and cannot then fix themselves upon the consideration of *Eternity*. At our feasts and merry meetings we take our cups , and please ourselves in making jests : Thoughts of *Eternity* are too severe, too sad and melancholick to be entertained by us ; we banish such out of our company. We enquire what news out of *Italy*, or *France* , or *Spain*. That which you tell us of so often concerning Heaven and Hell, is now old, and grown stale.

We know it well enough already : what need you repeat it so often, till we loath it? So by this means there is no place or time left once to think upon *Eternity*. O Christian brother, it is true indeed which thou sayest, I cannot deny it. But I could wish thou wouldest be as ready and forward to amend thy fault, as to confess it. It is too clear and manifest, we see it with our eyes, that there is little or no care in the world of *Eternity*, although one thing or other every day still puts us in mind of it.

The Book of the Rites and Ceremonies of the Church of *Rome* at the consecration of their Bishops doth appoint these words to be recited, *Annos Aeternos in mente habe*, Keep still in mind the years of *Eternity*; or, *Think upon Eternity*. For when the Pope new elect, in a solemn manner is carried along to *S. Peters Church*, there goes one before him having in his hand burning flax, and shaking it he repeateth thrice these words, *Pater Sancte, sis transit gloria mundi,*
Holy

Holy Father , so the glory of the world passeth away. It were a devout and godly practice, if we did every day at the beginning and end of all our actions , say unto our selves these words , Annos Aeternos in mente habe , Think upon Eternity. But especially when we are tempted unto any sin , when the Devil suggests and puts into our minds ill thoughts, and when our Conscience is in danger of being wounded, O then Think upon Eternity.



CHAP. I.

Divers admonitions to think upon Eternity.

Philip King of Macedon appointed a certain noble young man to salute him thrice every morning after this manner , *Philippe , homo es ; Remember , Philip , Thou art but a man :* that being put daily in mind of his mortality, he might carry himself towards mortal men like a mortal man.

Isaiah
38. 1.

Much more ought every good Christian man, and true member of the Catholick Church, be a monitor unto himself, and with due consideration thrice at the least every day say to himself, *Eternity, Eternity, Eternity!* Why so? *Set thine house in order* (saith the Prophet to king *Hezekiah*) *For thou shalt die and not live.* There will come an evening for certain, after which thou shalt see no morning; or there will come a morning, after which thou shalt see no evening. Have an especial care therefore in all thy actions, that thou woundest not thy Conscience: and trust not too far to those things that perish, for fear lest thou thy self together with them dost likewise perish, and finally lose the things that are *Eternal.*

It is a custome in *Germany*, and not to be disliked, in the evening when a Candle is first lighted, or brought into a room, to say, *Deus det nobis lucem Aeternam, God grant unto us light Eternal.* We shall do well to imitate the
Ger-

Germans in this custome: or rather it is already in use, and hath been long ago in many parts of this kingdome, to say, *God grant us the light of heaven.* It is very good daily to put us in mind of Eternity.

There is likewise a kind of Eternity in slavery and imprisonment, but infamous and horrible. It is a cruel punishment, and worse then death it self in some mens judgment, to be condemned to perpetual imprisonment, or to be a perpetual Galley-slave.

Those which are oppressed with sicknesse or other sorrows, do likewise imagine with themselves, that even in their sufferings there is a kind of Eternity. Whence it comes to passe that we often hear them utter such distempered speeches as these, *Will this last alwayes? Shall I still without end be nailed fast to my bed? Shall I suffer these pains and sorrows perpetually? Shall I alwayes be thus vexed and tormented? Alack! these Eternities are but short, and soon come to an*

end. But if it be so grievous to flesh and blood to endure slavery or imprisonment here on earth, though but for a moment (for our life is no longer; according to *Dauids* measure, but a span, which is very short) what care and diligence, and what circumspection ought we to use, that we be not cast into the prison of hell, and into the fathomlesse pit, where there is slavery and imprisonment, pain and torment, to be endured throughout all ages, beyond all times, even to all *Eternity*!



CHAP. II.

That Eternity transcends all numbers of Arithmetick.

T Here is a very common and well known Arithmetick, which children are taught when they first go to School; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much bigger:

ger : then suppose that every year an Angel should take from this mountain one, and but one grain of sand : how many thousand, and thousand, and again I say thousand, yea how many hundred thousand, and yet more, how many thousand millions of years must there needs passe, before it can be perceived that the mountain is grown lesse, or any whit diminished? Let a man that is skilful in Arithmetick sit down, and begin to cast, how many years must passe before the mountain, or half the mountain be removed by the Angel. Certainly we cannot conceive that ever he shall be able to cast up the total number of the sand. But herein are we mistaken; for although we cannot conceive it possible to be done, yet it may be done. But *Eternity* exceeds this number of years beyond all comparison, it is most certain : for *between a thing finite and a thing infinite there is no comparison, no proportion. Eternity hath no limits, no terms,*
no

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no

no bounds, none at all. But suppose the damned should burn in Hell no longer, then till the mountain by grain after grain, year after year, should by the Angel be quite removed: yet what an incomprehensible number of years must first passe, before they can expect to see the day of deliverance! But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of yeares, it shall be truly said, Now beginneth their *Eternity*, their *Eternity* is not in any part expired, they are as far from the end of their torments as they were at the beginning. After a thousand years, yea after a hundred thousand yeares, there shall not be an end, or middle, or beginning of *Eternity*: For the measure of *Eternity* is *Always*. The same art of Arithmetick about the businesse of *Eternity*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former, I therefore
adde

adde it, because a man can never
 sufficiently think or speak of it.
 Consider, saith he, what is the
 length of Eternity. How long
 shall God and his Saints reigne? *Corne-*
 How long shall the damned burn *lius à*
 in Hell? *For ever.* How long is *Lapide*
 that? Imagine an hundred thou- *in c. 15.*
 sand years. Alas! That is nothing *Exod.*
 in respect of Eternity. Imagine *ver. 18.*
 ten hundred thousand years, yea
 so many ages: Yet that is nothing.
 Eternity is still as long as it was.
 Imagine a thousand millions of
 years: And yet that is nothing.
 Eternity is not a whit shortned.
 Imagine yet more, 10000000000-
 00000000000000000000, a thou-
 sand, thousand, thousand, thou-
 sand, thousand, thousand, thou-
 sand, thousand Millions of yeares.
 Imagine, I say, the damned should
 burn in Hell so many yeares, and
 yet thou hast not found the very
 beginning of Eternity. Imagine
 once more so many millions of
 millions of years as there are
 drops in the Sea, and yet thou
 art not come to the beginning of
 Eternity.

Eternity. Such for continuance is the *Eternity* of joy into which the blessed shall enter, and the *Eternity* of torments which the damned shall suffer. O Jesus spare us, spare us O Jesus, O Jesus save us. Have mercy upon us, O good Jesus, and suffer us not to be plunged headlong into the bottomlesse pit, to be tormented with the damned for all *Eternity*.

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angel come once in every thousand years, and take one grain of sand out of this heap; when after so many thousand years as there be grains of sand, the Angel shall have removed the whole heap, then will I deliver you out of Hell: Oh how would the damned exult and rejoyce, and not think themselves damned! But (alas) after so many thousands of years, there remain yet more, and more, and infinite more;

more, to all *Eternity*, even for ever and ever. This is that heavyweight that so presseth the damned. Let every one therefore that sinneth, consider with himself, and again, I say, let him consider, that unlesse he repent, he shall be pressed and grone under this heavy weight of *Eternity*.

Guilielmus Peraldus Bishop of *Lions*, a very religious and learned man, hath another manner of reckoning, meditating upon the innumerable number of years throughout which the damned shall be tormented. If the damned, saith he, should every day distill from their eyes but one small tear, and those tears should be added together day after day, they would at length far exceed the drops of the Ocean: for they have their number and measure; & it is easie with God to say, So many are the drops of the Ocean and no more; but the tears of the damned exceed all number and measure- Alas! Alas! How little do we think upon these things! How freely and wilfully do we sin, and
make

make our selves guilty of *Eternal* punishment, and that oftentimes for a very little short and filthy pleasure?

Yet there remains one way more, of casting up this numberlesse number of years: Suppose there were a schedule of Parchment a span broad, but so long that it would begirt and incircle the whole Globe of the earth: and suppose it were written all over very close with figures of 9, from one end to another: who so skilful an Arithmetician, that can tell the number thereof? What mountain so great, that consisteth of so many grains of dust or sand? What Ocean so vast, that containeth within it so many drops of water? And yet this is nothing to *Eternity*: it stretcheth it self further than so; it knows no bounds; it is extended beyond all measure. But how farre is it extended? It is extended infinitely and without end. If thy heart (O Christian man) be not turned into a stone, it cannot but melt at the consideration of these

these things, and the very thought of the bottomlesse pit and *Eternal* punishment will make thee fear and tremble. If there be any sense in thee, here it will shew it self. But, as I said before, too few think upon these things; and too many live so secure of their salvation, as if there were no Heaven, no God, no Hell, no *Eternity*. Every day they heap sinne upon sinne, as if they laboured and studied to make their last day to exceed the former, for the measure and number of their finnes: and so they passe unto *Eternity* sporting and playing, as if they went to prison but for a few weeks or dayes. Such men as these, saith Saint Gregory, when they should be mourning for their finnes, they are dancing for their pleasure; and when they should be seriously meditating upon death, they runne laughing unto execution. This is blindnesse indeed, this is oblivious madnesse. For this short life, which is but the shadow of *Eternity*, we labour beyond all measure; but for the life which
is.

is *Eternal*, and most happy, we scarce take any pains at all: And yet the not obtaining of this life is the incurring of *Eternal* death; which as it is a torment more grievous then all the torments of this life, so in this it is most grievous, that there is no rest or mitigation of pain, no not for one short hour in the infinite space of all *Eternity*.



CHAP. III.

What effect and fruit the consideration of Eternity bringeth forth.

ANd this is it that hath made so many good Christians, and so many holy *Martyrs* so prompt and ready to suffer any torments, and any kind of death, that even in their greatest pains, when they lay wallowing in their own blood, they were most stout and courageous, and with a constant look and chearful countenance insulted over their

their Tormentours. *They had the years of Eternity in mind.* This is it that hath made the world seem distasteful and unpleasant unto many, insomuch that they have taken their leave of all pleasures, and embraced and entertained a severe and strict course of life, giving themselves wholly to reading, meditation, and prayer, and such holy duties, minding heaven, and heavenly things. *They had the years of Eternity in mind.* The thought of *Eternity* will make all things in this life seem easie and pleasant, though to flesh and blood they seem most grievous and unpleasant. It makes all labours seem light and very short. Prayer, study, watching, and such like holy duties it commends unto us, and makes them seem amiable. It seasons and sweetens hunger and thirst. It mitigates the sense of pinching poverty. It makes all manner of crosses in this life not onely tolerable, but also grateful and comfortable. Whosoever hath the years of *Eternity* in mind,
and

and imprints them within, deeper and deeper by daily meditation, shunneth no labour, neither is daunted with any losses. Offer him a kingdome, offer him all the delights and pleasures in the world; and he will not change his poor estate and condition for them. Such a man as this is never complaining he endures all things, he submits himself to all. For thus he thinks with himself, What a small thing is this or that, that or this, and of how short continuance! I will therefore endure it patiently; it will not last alwayes. It is but for an hour, and that a very short one, that mine enemies here oppress me. Well, go to ye detractors, bite me still, if ye will, ye envious; I will not run from you. This is your hour and the power of darknesse: But I expect the day of the Lord, and the day of *Eternity*; and why should I afflict and torment my self with sorrow and lamentation? All this life is but a death of one hour: The victory is not difficult; but the triumph is
Eternat.

Eternal. Why should I be afraid of the raging waves of this troublesome world? I have sight of the haven already. Now it rains and thunders upon the heads of the good and godly; but the storm will shortly blow over. But upon his enemies God shall alwayes rain fire and brimstone, storm and tempest: this shall be their portion to drink. *And many of them that Daniel sleep in the dust of the earth (so* 12. 2. *prophecieth Daniel) shall awake; some to everlasting life, and some to shame and everlasting contemp.* In the old Law God commanded Moses, saying, *Make thee two* Numb. 10. 2. *trumpets of silver, of an whole piece shalt thou make them. If they* 4. *blow but with one trumpet, then the Princes, which are heads of the thousands of Israel shall gather themselves unto thee. When* 5. *ye blow an alarm, then the Camp shall go forwards.* Unto these two trumpets we may compare these two words, **NOW** and **ALWAYS**. This is the law of the world, **NOW** let us be merry;

now

now let us rejoyce; *now* let us enjoy our goods, while we have them: come, let us *now* crown our selves with roses, before they be withered; *now* let us leave in every place the signes and footsteps of our joy. They that attend onely to the sound of this Trumpet, they that have ears to hear nothing but this **NOW**, they live for the most part so, as if there were no **ALWAYES** for to follow. Therefore they do not remove the camp; amidst their pleasures they wilfully forget that they are here but Pilgrimes and strangers: whithersoever the wanton flesh inviteth them, they go with greedinesse: they are busied altogether in heaping up riches and following pleasures: and the sound of this **NOW** doth so obtund and dull their ears, that they are deaf to all good counsels and precepts; and they will not so much as lend an ear to that **ALWAYES** which shall follow. But they which open their ears to hear, and their hearts to understand, when the Church soundeth

foundeth both trumpets, (as it often doth) and thereupon seriously consider with themselves, and compare together this short **NOW** with that infinite and everlasting **ALWAYES**, they will use no delay, but presently remove the camp: they live here as Pilgrimes and strangers; they have their loyns girt; they remember that they are in a journey; they send their riches and pleasures before them into their Countrey which is above; they chuse rather to enjoy them **ALWAYES** in Heaven, then **NOW** for a short time upon earth. Certain it is, whosoever heareth attentively, and mindeth seriously the Alarm of these Trumpets, and thereupon compareth together things present with things future, and things transitory with things *Eternal*, he will presently make himself ready to depart, he will prepare himself a place of burial, he will lay out his winding-sheet, he will send for his biere, and furnish himself with all things necessary for his journey, remembering

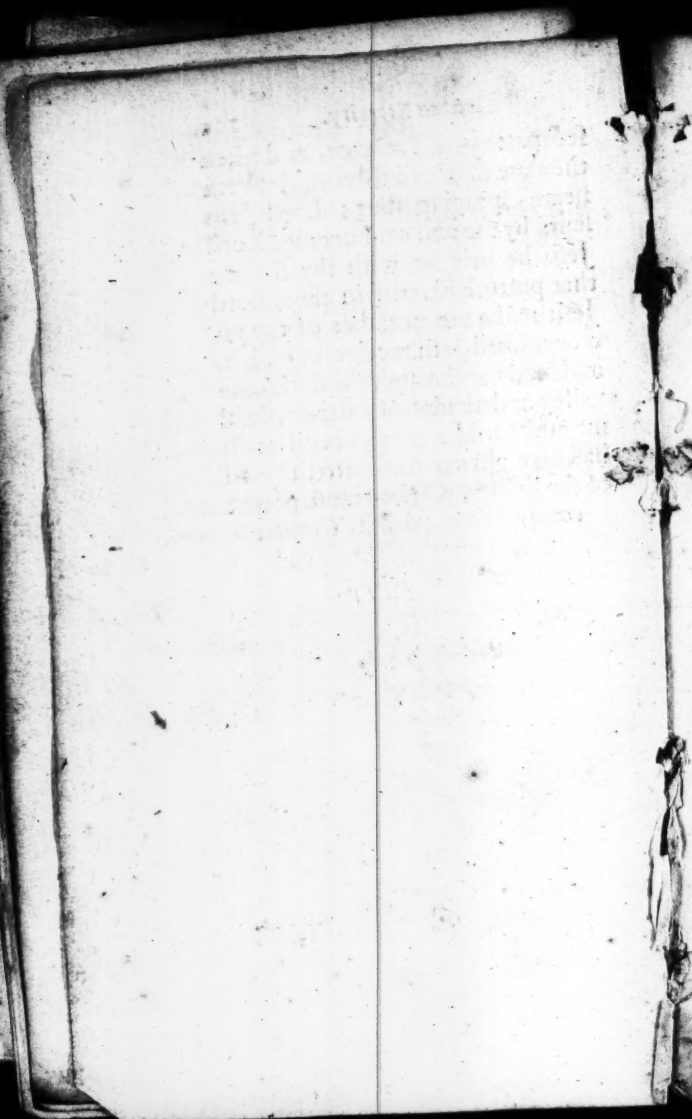
bring still in every place that he is passing on the way to *Eternity*, and conferring with himself every day after this manner: How shall I be able to give account unto God for all my thoughts, words and deeds? and, When shall I give up my account? and, What sentence will he passe upon me? NOW therefore will I die unto my self, that I may **ALWAYS** live unto my self and unto God. Well is it with that man, which timely and daily thus thinketh upon *Eternity*. Whatsoever we do, we are passing on our way, and we do not know how short it is, unto the gate which leadeth to *Eternity*. At the last hour of our life death shall bring us unto this gate, and compel us to enter. Let us therefore so live as if we were alwayes expecting death, that if it shall please God at any time to visit us with sicknesse the fore-runner of death, we may entertain it cheerfully, and bear it patiently, lifting up our eyes unto Christ hanging upon the Crosse, the true and perfect

fect pattern of Patience, and when
the time of our dissolution draweth
neare, praying thus; Lord Jesu
stand by me and comfort me, Lord
Jesu be present with thy servant
that putteth his trust in thee, Lord
Jesu make me partaker of thy vi-
ctory, Lord Jesu receive my spirit,
and lead me through the darksome
valley and shadow of death, lead
me and forsake me not until thou
hast brought my soul into the land
of the living, O thou most potent
conquerour of death, O thou
which art my light, life,
and salvation.



G

THE





THE FIFTH CONSIDERATION

upon

ETERNITY.

*How others: even wicked men
themselves, have meditated
upon Eternity.*

THe old History of the
Fathers telleth us of a
religious man, that read-
ing upon the ninetyenth
Psalm came at length, having
not thought of it, to these words,
*For a thousand yeares in thy
sight are but as yesterday, when
it is past,* and here stuck: For
he could not conceive a reason,
why a thousand yeares and one
day should be compared together.
VVhereupon they say there was a
little bird sent by God, which so

John
3. 8.

ravisht the man with her sweet singing, that though he heard her sing a very great while together, yet he thought the time very short, scarce a short hour long. *The wind bloweth where it listeth.* Not good men onely have with holy *David* meditated upon *Eternity*, but even wicked men also, and those oftentimes against their will.

Benedictus Rhenanus reports of a vain and ungodly fellow, a very Epicure and meer worldling, which never used to fast or watch, one that could not endure the want of any thing, but especially sleep: Upon a certain night, it seemeth, this fellow could not sleep as he was wont, being much troubled with unusual dreams: so he turned himself upon his bed from one side to another, and could not by any means get any rest; then he wished it were day. But here the wind of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at
all

all, thus he began to think with himself; Would any be hired upon any condition to lie thus two or three years together in darknesse, without the company of friends, though his sicknesse were not very grievous? Would he be content to want his sports and playes so long? Would he be content to be bound to his bed, though it were a feather-bed, or a bed of down, and never stirre abroad to see any sights or shews, or make merry with his friends? I think no man would. And shall I alone amongst all men enjoy rest and pleasure by an especial priviledge, and have no sense of grief and sorrow? Surely no. Will I, nill I, needs I must some time or other lie down upon the bed of sicknesse, unlesse I be suddenly taken away by death, which God forbid. (*This was a good wind, these were good cogitations.*) But what bed shall I have next, when death shall thrust me out of this? My body must rot under earth: For this is the condition of all men after death.

But what shall become of my soul in another world? Surely all men do not go to the same place after death. Do not some go one way, and some another? Is there not an Hell as well as an Heaven? VVo and alas! VVhat kind of bed shall the damned find in Hell? How many years shall they lie there? In what year after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them in indeed. This thing is certain and very manifest. Therefore the damned shall burn in Hell for ever. Therefore a thousand, and a thousand, and again I say a thousand years will not suffice to purge away the finnes of this short life. Therefore they shall never see the sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. VVith such thoughts as these this man became so vigilant and watchful, and proceeded so farre, that night and day he could
not

not be at rest, but *Eternity* did still runne in his mind. Fain indeed he would have shaken off the thoughts thereof, as gnawing worms; but he could not. Therefore he followed sports and pastimes, went to merry meetings, sought out companions like himself, and sat oftentimes so long at his cups, that he laid his conscience asleep, and so seemed to take some rest: But when he came again unto himself, his conscience being awakened did presently accuse him, and suggest unto him afresh sorrowful thoughts of *Eternity*. Thus finding no rest, he resolved at length to amend his manners, and to betake himself to a better course of life. And thus he began to reason with himself, Miserable man that I am, what do I here? I so enjoy the world, that indeed I enjoy it not; I suffer many things I would not; I want many things which I fain would have; I serve like a slave; but who will pay me my wages? I see well enough how the world

rewardeth those that love it, and do all their lives nothing else but serve it. But suppose I had the fruition of all the delights and pleasures in the world that my heart could wish: what certainty can I have how long they shall last? I am not certain whether I shall live till too morrow or no: Daily funerals sufficiently prove this. Oh *Eternity*, if thou wert not! Oh *Eternity*, if thy place be not in Heaven, though it be on a soft down-bed: thou canst not but be bitter and unpleasant. It is true indeed, it is a hard matter to with-draw our selves away from those things whereunto we are accustomed, whether it be feasting, or drinking, or company-keeping, or such like: But whilest we delay and deferre the time, death may prevent us, and take us away from all these. Why then dost thou delay? VVhy dost thou not impose an honest and happy necessity upon thy self? VVhy dost thou not resolve thus, presently with

thy self? VVell, I will be another man then I have been, if it please God I live. This life lasteth not long: But *Eternity* endureth for ever. I must walk now in a new way; I am resolved upon it; and Now I begin. Where art thou, blessed *Eternity*? I am seeking for thee, I am travelling towards thee.

To conclude, he did as he said, he took his leave of the world, he changed the course of his life; and so lived and died an honest and godly man.

Oh *Eternity*, how few are they that think thus seriously upō thee? But certainly there are very few, scarce any that weigh and consider well with themselves what thou art, and so continue and persist in that consideration. We seek earnestly after all other things: onely *Eternity* seemeth vile unto us, and not worth the looking after. Our thoughts runne after riches, and yet the possession of them is very uncertain; we know not how soon

they shall forsake us, or we them. VVe are ambitious after honours : and yet they are slippery, and soon slide away from us. VVe are in love with pleasures : and yet they have sorrow and bitterneffe in their latter end. VVe desire rest : but it is of no long continuance. VVe knit the knot of friendship with others : but it is such as death shall quickly dissolve. VVe are never well but when we are conversing with others : but our conversation is never in Heaven, where it should be. VVe seek for abundance : but it is there where it will soon fail. But surely if we did more often and seriously think upon *Eternity*, we should not have such a fervent desire after things of so short continuance. I call Saint *Bernard* to witnesse, who saith thus, *He that longeth after things Eternal, cannot but loath things transitory.*

Bern.

There are that have often in their mouths I know not what *Eternity*, that will promise and swear, and make good resolutions
of

of amendment, and say thus ; As long as I live, I will beware of such a place, or such a place, where I have formerly been tempted to sinne : I will never come near such a man, or such a woman, or such a one that was my companion in evil, I will never come near him as long as I live. As long as I live, I will never go to such and such meetings, where there useth to be gluttony and drunkenness, dancing, chambering and wantonness, and such like. It shall suffice me that I have been there once, and again, and perhaps oftner ; that I have done as the company did, that I have sinned with such and such. These are good resolutions : In this I commend thee, O man ; Because sin is to be feared, thou dost well in purposing to avoid the occasion of sinning : and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise. But (alas !) after a day or two, yea an hour or two, too forgetful of thy promise and good resolution, thou dost
again

again the very same thing which lately thou didst detest, abhorre and forswear. Therefore before thou makest a vow or promise unto God, it is good to use due consideration and fore-sight; and when thou hast made a vow or promise unto God, it is necessary to use after care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God: But what thou hast promised thou must religiously and constantly keep and observe. How severe God is in punishing such as break their vows and promises, we are sufficiently taught by the woful experience and lamentable example of others.

CHAP. I.

*The comparifon of mans labour
and the fpiders one with
another.*

THere is another *Eternity*, and that the worſt of all, which thoſe men promiſe to themſelves, which will needs erect up unto themſelves an heaven out of heaven, and be bleſſed before they be dead. *Wherefore bear the word of* *Iſaiah* the Lord, ye ſcornful men, ſaith *28. 14.* the Prophet *Iſaiah*, *Because ye* *15.* *have ſaid, We have made a covenant with death, and with hell we are at agreement. O ye mad men! How vain, and none at all, is this your Eternity! There is nothing permanent and perpetual in this priſon. Elegantly doth the Kingly Prophet declare this; We ſpend our years, ſaith he, as* *Psalm.* *a tale that is told, &c. We ſpend* *90. 9.* *our years in muſing, like the Spider. (for ſo ſome read it.) He could not have declared it better, and in fewer words. For what*
are

are all our years but a continual musing, and wearisome exercise? All the time of our life is consumed and wasted away with vain labours, many sorrows, sundry fears, often suspicions, and innumerable troubles: Even as the Spider spendeth her self in the weaving of her web. Our labours are continual, linked one unto another; our sighs and groanes continual, partly in the pursuing of our profits and pleasures, and partly in the removing and eschewing those things which we count evil. VVe do many things, we undertake many labours, troublesome and grievous to be borne, and meanwhile (alas! such is our folly) we perceive not that we do but weave the Spiders web, taking a great deal of pains, with little successe, to no end or purpose. *We spend our years in musing like the Spider.* It is a great deal of pains and care that the Spider taketh in weaving of her web, she runneth much and often up and down, she fetcheth a compasse this way
and

and that way, and returneth often to the same point, she spendeth her self in a multitude of fine-spun threads, to make her self a round Cabinet; she exenterateth her self, and worketh out her own bowels, to make an artificial and curious piece of work, which when it is made, is apt to be blown away with every puff of wind; she hangeth it up aloft, she fastneth it to the roof of the house, she strengtheneth it with many a thread, wheeling often round about, not sparing her own bowels, but spending them willingly upon her work. And when she hath done all this, spunne her fine threads, weaved them one within another, wrought her self a fine Canopie, hanged it aloft. and thinketh all is sure; on a sudden in the twinkling of an eye, with a light sweep of a beesome all falleth to the ground, and so her labour perisheth. But here is not all: Poore Spider! she is either killed in her own web, or else she is taken in her own snare, haled to death and

and trod under foot. Thus the filly *Animal* may be truly said, either to weave her own winding sheet, or to make a snare to hang her self. Just so do many men, like the Spider, waste and consume themselves, to get preferment, to enjoy pleasures, to gather riches, to keep them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and down, labouring and sweating, carking and caring, wearying themselves, and weakening their bodies, even as the Spider doth by spinning out of her own bowels. And when they have done all this, they have but weaved the Spiders web to catch flies. Yea, oftentimes they are caught in their own nets; they are instruments of their own mischief. The dayes of mirth which they promise unto themselves, prove oftentimes the dayes of mourning: That which they call their palace, becometh their burying-place. So we spend our
years

yeares in musing like the Spider ; I say, in musing, for the most part : For we often purpose to do many things, and do them not. And what we do, most an end were better undone. Those things which we pursue with such greedinesse, for the most part flie from us ; and those things which we contend for with such earnestnesse, we seldome attain to : But suppose we did, (Alas !) they have no perpetuity. So the covenant with death shall be *Isaiah* disanulled, and the agreement with *28. 18.* hell shall not stand. VVe all consume away and die : and which is worst of all, we blindly rush headlong into Eternity, from whence there is no return.

Guerricus hearing these words read in the Church out of the book of *Genesis*, And all the *Genesis* dayes that *Adam* lived, were nine 5. 5. hundred and thirty years : And he died. And all the dayes of *Seth* 8. were nine hundred and twelve years : And he died. And all *II.* the dayes of *Enos* were nine hundred and five years : And he died.

138 *The fifth Considerat.*
 27. died. And all the dayes of Methu-
 selah were nine hundred sixty and
 nine years: And he died, &c.
 Hearing, I say, these words read,
 the very conceit of death wrought
 so strongly upon him, and made so
 deep an impression in his mind, that
 he retired himself from the world,
 and gave himself wholly to his de-
 votions, that so he might die the
 death of the godly, and arrive more
 safely at the haven of *Eternal*
 felicity, which is no where to be
 found in this world.



CHAP. II.

*What is the best question
 in the World.*

Matth. **S**aint Matthew telleth us of a
 19. 16. young man that came unto
 Christ, and propounded a question
 unto him. And Saint Mark de-
 scribeth the manner of his coming
 to our Saviour, and his good carri-
Mark age: For, saith he, There came one
 10. 17. *running.*

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running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit Eternal life? And our Saviours answer was, Thou knowest the Commandements: 19. If thou wilt enter into life, keep the Matth. Commandements. At Phillippi a City of Macedonia, the keeper of the Alt. 16. prison came trembling, and fell down before Paul and Silas, and 21. 27. moved this question unto them, Sirs, What must I do to be saved? 30.

This was a very good question; A better and more profitable could not be moved. But, O good God, where is this question now in the world? The world is full of other questions: but this is scarce any where to be heard. Most men do now adayes betray themselves by their own questions, and bring to light, and so make others witnesses of their simplicity, or curiosity, or some such hidden disease of mind. He which maketh diligent search and enquiry where the best wine is to be sold, doth sufficiently declare what he loves best, and where his chiefest care is. Another asketh such

such questions as a modest man would blush to hear: And this man shews that his heart is full, and that out of the abundance thereof his mouth speaketh. All mens mouths in all places are full of questions, such as these are: But it is a rare thing to hear one man ask another this question. Do you think this is the way to heaven? It is a fault common to every vicious man, but more proper to the libidinous and lustful, the luxurious and riotous man, though he be plunged into the deep, & begins to sink & to be overwhelmed, yet seldome or never to enter into a serious consideration with himself, & with a sincere mind ask himself this question, Shall I ever think to obtain *Eternal* felicity by this course of life? Is this the way to heaven? But of all men those especially least think upon such questions as these, those I say, that live a soft life, fare deliciously, and wallow in pleasures, that feel little or no sorrow and affliction, or if they do at any time feel never so little, labour what they can

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can to be sencelesse of it. To suffer, they count the greatest of all evils. If it goes well with them, they care not how it fares with others. If it be well with them for the present, they take no care what shall follow after. They never once think upon *Eternity*. This is their daily ditty, *The heaven of heavens is the Lords, but the earth he hath given to the sonnes of men.* They want neither strength of body or mind, by which to escape the hands of men. But God hath long hands; he shall surely find them out; they must appear before him who is the Judge of all the world; they cannot escape his judgement; they shall surely suffer *Eternal* punishments for their wickedness & their offences. But if God in his secret judgement casteth away any man as a reprobate, and suffereth him to live after his own lust and pleasure, he giveth him his portion of prosperity and felicity in this life, he spareth him here, that he may punish him hereafter. And if at any time he doth any thing that is good, he
pre-

presently receiveth his reward. Of
 such unhappy-happy men the king-
Psal. ly Prophet saith thus, *They are not*
 73. 5. *in trouble as other men: neither*
are they plagued like other men.

Psal. They go a whoring with their own
 106. 39. *inventions.* And this is a most mi-
 serable state and condition of life,
 if there be any. For whom God
 hath predestinated to bring into
 the way of *Eternal* happinesse, he
 spareth him not here in this life,
 but scourgeth him dayly. I might
 bring infinite examples to prove
 this: I will name but one; but the
 like, I think, hath not been seen or
 heard of in many ages.



CHAP. III.

*How God punisheth here, that he
 may spare hereafter. A strange
 example, the like hath scarce
 at any time been
 heard of.*

IN the year of our Lord one
 thousand one hundred eighty
 five

five; *Andronicus* Emperour of the East being overcome and taken prisoner by *Isaac Angelo*, had two heavy iron chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used, and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy: And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dasht out his teeth, they dragged him in publick, they made him a laughing stock, they suffered women to beat him with their fists. Thē they cut off his right hand; & being thus maimed, they thrust him into the dungeon of thieves and robbers without either meat or drink or any other thing that was necessary. or any one to look after him. After a few dayes they

they put out one of his eyes, and being thus shamefully mangled, having one eye put out, and one hand cut off, they put upon him a very sorry short coat, shaved his head, set him upon a scabbed Camel with his face toward the tail, put upon his head a Crown of Garlick, made him hold in his hand the Camels tail instead of a Sceptre, and so they carried him through the marketplace very leisurely with great pop and triumph. And here the worst impudent, base, and vile amongst the people, like savages, after an inhumane sort fell upon him, nothing at all considering that not past three dayes before he was no lesse then an Emperour, crowned with a royl Diadem, commended, worshipped, honoured, yea and adored of all men. Nothing at all regarding the oath of Allegiance, they ve-
raged and were mad upon him; or
and their rage and madnesse fitted
every man with instruments othe
mischief against him. Some struck wh
him on the head with clubs, oane
thers filled his nostrils with dirt He
other

others squeezed sponges upon his face, first soaked in the excrements of man & beast, others run him into the sides with spits. Some threw stones, others threw dirt at him: some called him mad dogg, others called him fool and blockhead. An impudent woman running out of a kitchen with a kettle of scalding water in her hand, poured it upon his head as he passed by. There was none which did not some mischief or other to him. At length they brought him to the Theatre to make him a laughing-stock, took him down from the Camel, & hanged him up by the heels between two pillars. Thus poor Emperor having suffered a thousand indignities, yet he bore them patiently, carrying himself like a man and a true Christian Champion. He was never heard all the while to lament, or cry out of his hard fortune: for it had been to no purpose. He was all the while casting up his account, which he was to make unto God, and begging pardon for his sinnes. He was heard to say nothing but
H onely

onely this, and this he said often,
Domine miserere, Domine miserere,
Lord have mercy, Lord have
mercy.

Unhappy *Andronicus*, which wast
compelled to suffer such things!
But happy in this, that thou didst
suffer them so patiently, as being
the just reward of sinne!

When he was hanged up, one
would have thought their malice
should have ceased: but they spared
him not then, as long as he lived.
For they rent his coat from his
body: and tossed him up and down
with their hands, tearing him in
pieces with their nails. One more
cruel then the rest run his sword
through his belly and guts as he
was hanging. Two others, to try
whose sword was sharpest, thrust
him through the back, leaning up-
on their swords with both their
hands. Here the most miserable
unhappy Emperour with much ado
lifted up his maimed hand to his
mouth, to suck out the blood, as
some thought, from the fresh and
bleeding wound, and so ended his
life

life miserably. After some few dayes he was taken from the gibbet, and thrown under one of the arches of the Theatre like a beast, till some that had more humanity in them than the rest, removed him; but yet notwithstanding he was not suffered to be buried. Oh *Andronicus*! Oh thou Emperour of the East! How much wast thou bound unto God, whose will it was that for a few dayes thou shouldest suffer such things, that thou mightest not perish for ever! Thou wast miserable for a short time, that thou mightest not be miserable for all *Eternity*. I make no doubt but thou hadst the years of *Eternity* in mind, seeing that thou didst suffer such things so constantly and courageously.

Nicetas Choniates is mine Author from whom I borrowed this lamentable historie; and he lived about the same time, when this happened.

Let us Christians keep alwayes in mind the years of *Eternitie*. So whatsoever adversity or affliction

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2 Cor. happeneth, we shall more easily
 4. 17. bear it. Every thing is short, if we
 compare it with *Eternity*. For our
 light affliction, which is but for a mo-
 ment, worketh for us a far more ex-
 ceeding, and Eternal weight of glory.
August. Hereupon Saint *Augustine* cryeth
 and prayeth so earnestly, Domine,
 hic ure, hic seca, modo in eternum
 parcas; Lord, sear me here, lance
 me here, so thou sparest me hereaf-
Fulgen- ter. And *Fulgentius*, though
tius. a most holy man, drawing
 near unto his death, threescore
 and ten dayes before he died was
 often heard to cry out, Domine, da
 mihi modo patientiam, & postea in-
 dulgentiam; Lord, grant me pati-
 ence here, and ease hereafter. These
 were his words and prayers even
 to the last gasp. Certain it is, God
 spareth them least of all, whom he
 determineth to take unto himself
 to dwell with him through-
 out all *Eternity*.

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And thus he was glorified in the
world, and the Father glorified him
in himself, evermore Amen.



And thus he was glorified in the
world, and the Father glorified him
in himself, evermore Amen.

TH

We have a building of God an house
not made with hands Eternall in
the heavens 2: Cor: 5. 1.



Let none wonder at my habitation I have
here a most large palace, when I thinke
upon the everlasting prisons of hell and
the Eternall Mansions of heaven.



THE SIXTH CONSIDERATION

Upon

E T E R N I T Y.

*How the holy Scripture in many
places teacheth us to meditate
upon Eternity.*

THe Kingly Prophet, speaking of the Wicked, saith, That they *walke on every side, Psal.* or in a circuit: This is their manner of life: they go from feast to feast, from delights to delights, from wickednesse to wickednesse. This is their Circuit. And when they think they have almost finished their Circuit of wickednesse, and gone over the round of their lust, they begin again, returning still to their former course,

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till

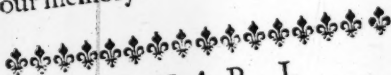
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en.

till death stealeth upon them before they be aware.

The children of Iob made this law amongst themselves, to feast one another round every one in his course. The good man their father observed and knew very well, that this their feasting round could not be without sinne: And therefore Iob 1.5. he sent, and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. As therefore the wicked delight and rejoyce in going the circuit of their pleasure: So God shall appoint them a circuit to go, but it shall be a circuit of torments, and that perpetual and Eternal. Blessed David foresaw this likewise: For saith Psal. 77. he, Thine arrows went abroad: 17, 18. The voice of thy thunder was heard in the Heaven, or, round about. Famine, Warre, Pestilence, Sorrows, Diseases, Calamities, Death it self, and all adversities whatsoever happen before the first death, are the Arrows of the Bord; but they fly over: the hav

have wings, and they quickly fly from one to another. But the voyce of his thunder, the voyce of his anger and fury shall continually rore in the prison of Hell, and like a wheel run round without wearing, for all *Eternitie*. This wheel, as if it were filled with Gunpowder, when it hath once taken fire, shall burn for ever and ever. *A fire is kindled in mine Dauter. anger, and shall burn unto the 32. 22. lowest Hell.* There is also another circuit, and that likewise is *Eternal*: from unutterable cold to intolerable heat, and from heat back again to cold. *Drought and heat consume the snow-waters, (so sayth Iob) and so doth the grave those that have sinned. S. Matthew signifieth it more expressely by the gnashing of teeth and weeping of eyes. That we may more fully set out this horrible and incomprehensible wheel, order requireth that we shew how the Church agreeth with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers*

good admonitions from all these, which if we attend unto, we cannot easily let *Eternity* slip out of our memory.



CHAP. I.

The Answers of the holy Fathers and the Church about this.

OF all the holy Fathers which have lived in divers ages, we should do well to hearken unto five especially, *Augustine, Chrysostome, Gregory, Bernard, Laurentius Iustinianus.*

The first question here (which yet may seem a vain and a foolish one) is, Which is easier, and more tolerable, to suffer pain in the head eyes or teeth; to be troubled with the stone; to be pained with the wind Colick, or *Iliaca Passio*, or any other acute disease; neither to sleep night nor day, but to be tormented continually without any respite for three dayes together: The

The question now is, I say, Which is easier, whether to suffer the pains now mentioned, or else to eat a piece of fish which is made bitter by the breaking of the Gall.

This may seem a very ridiculous and most idle question. For, How much sweeter is it to eat such a whole fish, rather than suffer those so grievous torments though but for one day! The bitterness of the fish will not endanger a mans life, nor make him sick, but leave onely a bitter taste in the mouth, which is unpleasing to it. It is truly answered. And yet how many thousands of men make choyce rather of the former! For, how often doth the Preacher teach & exhort, cry out & speak plainly! Christian brethren, consider well with yourselves and look about you; the *Eternall* salvation of your souls is in question: If you walk this way, you must assuredly look for *Eternall* torments: Christ hath shewed you another way both by his life and doctrine. Return therefore and repent, you have gone long enough

H 5 astray.

154 *The sixth Considerat.*

astray. You may if you will have entrance into Heaven; if you be shut out, it is your own fault: God is not wanting to those that are willing. It is true indeed, There is some bitterness in using abstinence and fasting; in confessing of sinnes, in keeping the body under, in setting a strict watch over thy senses, in conquering ones self, in living chastly and continently. This is no easie task:

Luke But, let it be what it will, we must suffer it. *ought not Christ to have*
24. 26. suffered these things, and so to enter
into his glory? Let not a little and short labour terrifie us. It is but for a few years, or it may be but a few dayes, that we are to do and suffer valiantly; but our joy and rest shall be *Eternal*. He overcometh all, whosoever overcometh and conquereth himself, containeth himself, and resisteth his evil and violent passions; and all this for Christ, for Heaven, for blessed *Eternity*. Christ after his resurrection found his Disciples eating fish broyled upon the coals
 To

To teach them how great things they should afterwards suffer : and that they were not to think of a soft and easie life, but that they were to be stoned, whipped, crucified, have their skin pulled over their eares ; that this was the way to a joyfull resurrection, and to the participation and fellowship of *Eternity* with the blessed ; that all other things were small and of no worth in comparison of immortality, and that blessednesse which yet eye hath never seen. These things are often spoken of, but they are little regarded. This fish bitter with the over-flowing of the gall, that is worldly crosses and the sufferings of this life, is often set before us : but it goeth against our stomach, we cannot endure to taste of it. *Eternity* is a thing we often hear of, we often read of, it is continually preached unto us, and often repeated : but we either hear not, or believe not, or regard not ; or if we do for a time, the cares of the world soon put it out of our mindes, and we

bury

To

burie it in oblivion. But again, the Conscience often playes the Preacher, and recalls to our mind these wholesome lessons, is instant, dehorts, reproves; but prevailes nothing. All is in vain. For many are so obstinate and perverse, that neither the Preacher nor their own Conscience can work upon them. But some are so impudent, that they will set themselves in opposition, and reply thus, *Let it go well with us here and we care not; we neither know nor care what shall come hereafter; we are all for present profits and pleasures: no man returneth again from the dead; neither was it ever known that any one came back again out of Hell.* Come therefore, let us eat, drink, and be merry, let us enjoy our goods and take our pleasure. These are the

August. worldlings Ditties: But let S. Augustine determine this question, *Melius est, modica amaritudo in faucibus, quam Aeternam tormentum in visceribus.* Better it is, saith he, to suffer a little bitterneſſe in the mouth, than Eternal torments in

the inward parts. It is far better to suffer for our offences here in this world, than in the world to come. Farre better is it for three-score years and ten continually together here on earth, to be punished with most grievous punishments, than to suffer the torments of Hell for one day, yea for one hour hereafter. But let us hear what another of the Fathers saith.

Saint *Chrysostome* propounds the *Hom.* second question after this manner; 20. *ad* Suppose one night in an hundred *Pop.* years a man should have a sweet *Ant.* and pleasant dream, and be after punished an hundred years for it, would he think such a dream were to be desired? And yet saith the Father, As a dream is to an hundred yeares, so is this present life to the life to come, yea rather is it much lesse: And as a drop i to the main Ocean, so are a thousand yeares unto *Eternity.* And in another place, What is there, *Hom.* saith he, to be compared unto *E-28. in* *ternity?* VVhat are a thousand *Epist. ad* yeares in comparison of infinite *Hebr.* ages

ages which are yet for to come? Are they not like unto the least drop of a bucket compared unto a bottomlesse Well? Look for no end of torments after this life, unless thou repentest before thou departest out of this life: for after death there is no place of repentance, no shedding of teares will profit thee, or do thee any good. Though a man in Hell should gnash his teeth, and blare out his scorched tongue, he shall not obtain so much as a drop of cold water. Grant then that a man should enjoy pleasures all his life-long, what is that to infinite ages which are yet for to come? Here in this life all things good and bad have at length an end; but the punishments that shall be suffered hereafter shall have no end. Set fire on the body here, and the soul will soon depart: but after the resurrection, when the body shall be from thenceforth immortal and incorruptible, the soul of the damned shall alwayes burn, and not consume in Hell-fire. They shall

shall rise again, incorruptible indeed : but how ? Not to receive a Crown of incorruptible glory, but to suffer *Eternal* torments. But let us hear what another of the Fathers saith.

Saint Gregory maketh answer to *Gregor.* this common question, Will not drunkenness sooner steal upon a man in a Wine-cellar, standing by the hogshead, than in the Par-
lour sitting at the table ? The Spouse of Christ triumpheth in the words of Solomon, *He brought* *Cant. 2.*
me to the Banqueting-house (or as *4.*
some read it, *He brought me in-
to his Wine-cellar*) and his banner
over me was love, or, *He hath set
his banner of love over me.* Up-
on which words Saint Gregorie
discourfing saith thus, By the
Wine-cellar what can we better or
more fitly conceive, than the se-
cret contemplation of *Eternitie* ?
For truly whosoever doth seri-
ously confider with himself upon
Eternity, and let his considera-
tion sink deep into his mind, he
may truly rejoyce, and triumph
with

with the Spouse , saying , *He hath set his banners of love over me* : For he will keep better order in his love , loving himself less , God more , and even his enemies also for God sake. But such is the nature of this profound consideration , that it will presently make a man drunk. Make him drunk ? How ? With the drunkenness of the best desires , such as will lead him to amendment of life , carry him to his heavenly Country , and bring him at length to joyes *Eternall* : It was cast in the Apostles teeth , that they were drunk with wine : and so they were indeed ; but it was with wine out of this Cellar. Saint Gregory hath many excellent considerations , and sayings upon *Eternity* : amongst others he hath this , which is a very short one and a true one , *Momentaneum quod delectat , Eternum quod cruciat* : That which delighteth is momentany , but that which tormenteth is *Eternall*. Here I *Iob* 19. could wish with *Iob* , *Oh that these* 23,24. *words were written ! Oh that they*

they were printed in a Book ! That they were graven with a pen of iron ! These words , I say , That which delighteth is momentanie , but that which tormenteth is Eternall. The Booke in which this should be written , is the heart of man ; the pen of iron with which it should be written , is serious meditation ; the ink with which it should be written , is the bloud of Christ. And these words so imprinted and ingraven in the breast , are then especially to be called to mind , and to be often repeated , when pleasure fawneth , when lust provoketh , when luxury inviteth , when the flesh rebelleth , and the spirit faileth , when there is occasion of sinne offered , and danger of falling into sinne. But let us hear what another of the Fathers saith.

In the fourth place comes Saint Bernard : He shall answer to the question here to be propounded. In the lives of men there is such difference , that almost now so many men so many judgements concerning

cerning afflictions. There are found some so grievously & continually afflicted, that they are ready to fall down under the crosse as being too heavy for them to bear. One is oppressed with poverty, another is afflicted with sickness, another is over-charged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders: every man thinketh that most grievous which in present he suffereth. And many times it cometh to pass that such as are faint-hearted and impatient, wish for death, runne into the water, and make haste to the halter, thinking thereby to find an end of all their griefs and sorrows, whereas indeed that supposed end becomes to them but the beginning of their sorrows, and such sorrows as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to God's good will and pleasure. They neither desire to die quickly, nor yet to live long.

Is

Is it God's will they shall die? They also are willing. VVill he have them die quickly? They are willing to that also. VVill he have them live yet longer? They are not against that. VVhat God wil-
leth, that they will : what he wil-
leth not, neither will they. Beside these two kinds of men, there is a third, and that is the greatest part of men, that desire to live long : And there is almost no man so old, but he hopes and desires to live yet another year. These men are never heard to say, they have lived long enough. Death maketh too much haste with them, he cometh to them too soon, yea and before his time. Here now the question may be moved, VVho live, or who shall live longer? Saint *Bernard* in his seventeenth Sermon upon the 91. Psalme, upon these words, *With long life will I satisfie him*, breaketh forth into this admiration, VVhat is so long as that which is *Eternall*? VVhat is so long as that which shall have no end? Life *Eternall* is the good
end

end which we are all to aime at, and this end is without end. And further he addes, That is the true day indeed after which there follows no night, where there is *Eternall* verity, and true *Eternity*, and therefore true and *Eternall* society. So then the question may be determined thus, That those onely shall live a long life truly so called, whosoever shall never dye, but alwayes live in heaven; And again, That those shall dye in a lingring death (alas ! too lingring a death) whosoever shall alwayes dye, but never live in Hell : for they shall live onely there to be tormented alwayes. Let us hear but one more, and so conclude.

Laurentius Iustinianus shall resolve the last question for us. There are, saith he, many things in this world which nature hath so appropriated and assigned to some one certain place, that they are not to be found in another place, unlesse it be in part. Of some flowers which grow in the new-found

found world we have onely the seed : Of some living Creatures here are brought over unto us onely the Skinnies. Now *Eternity* is a thing so proper to another world, that it is not to be found in this ; onely the seed thereof we may have even in this world. And what are the seeds of *Eternity* ?

They are, sayth *Laurentius*, *contempt of a mans self, the gift of Charity, and the taste of Christs works.* To contemne others, is a tree that over-spreadeth the whole world, whose wood is fewel for the fire of Hell. To contemne-himselfe is a very small seed, scarce knowne in the world : Christ brought it down from Heaven with him, who made himselfe *Philip.*
of no reputation, and tooke upon 2. 7. 1.
 him the forme of a Servant, and became obedient, not to the Stable onely, or the Manger, but 8.
 even to mount *Calvarie*, unto death, even the death of the *Crosse*, unto the grave, yea even unto Hell. Wherefore God also 9.
 hath highly exalted him. Behold,
 this

this little seed is grown up and spread in breadth, and is become the highest of all trees. The same Author, speaking of *Charitie*, saith thus, the measure of our *glory* and *Eternal* reward shall be according to the measure of our *Charitie*.
 Luke 7. For, *To whom little is forgiven,*
 47. *the same loveth little.* He obtaineth lesse grace, whosoever hath lesse *Charitie* : And where there is lesse grace, there also shall be lesse *glory*. So then it is most true, The more thou lovest God, the more thou heapest up unto thy self *Eternal* rewards. The whole Law is *love*, but it must be pure, chaste, and holy. I have done with the second, which is *Charity*. I come to the third, which is *The taste of Christs works*. It is a common and witty saying in the Rhetorick Schools, *He is to be thought a good proficient who can relish Tully's works* : We may say as much in the School of Christianitie, *He hath made a good progresse in Religion and Virtue, who can relish Christs works, who likes the taste*

of Christs Doctrine and Example.

But whosoever findeth no taste almost at all, no relish in the words and works of Christ; who- soever is not moved, affected, and delighted with those things, which belong unto the mind, and Christian piety, to Heaven and *Eternal felicitie*; but on the con- trary findeth much sweetnesse in eating, drinking, walking, laugh- ing, jesting and playing: the same man may say with sorrow enough, too truly, *How little seed of Eter- nity have I within mee, O my God!* Or rather, *I have none at all.* For when I descend into my self, I see manifestly what spirit is within me, and whither my affection car- rieth me. To spend whole nights in dancing, feasting, revelling, quaf- sing, dicing, and carding, hearing foolish and idle tales, reading im- pure books, calling for, and laugh- ing at amorous songs, playing the good fellow, and doing as the com- pany doth; Oh! this never offend- eth me, this is pleasing & delight- full to me. But to hear of Christ
and

and this life, to hear of holy men that lived formerly, who were much given to watching, fasting, and prayer, or to read of their lives, that makes no musick in my eares, and this is an eye-fore unto me: I can neither hear nor see: I stop mine eares, and close mine eyes for fear lest they should be offended. To hear a Sermon of an hour long, it is death unto me, and therefore I seldome come to Church: or if I do sometimes, I drive away the time, either sleeping or prating. There are too many such men in the world: but of such it may be truly said, That they have no taste or relish at all of the works of Christ. But now let us hear the judgement of the Church concerning *Eternity*.

The memory of *Eternity* is so precious in the esteem of the Church, that there is no Psalme, no Prayer, no Hymne but closeth with it, *Glory be to the Father and to the Sonne, and to the Holy Ghost; As it was in the beginning*

is now, and ever shall be, world without end. Amen. As it was in the beginning, that is, before all beginning from all Eternity, without any beginning is now, and ever shall be, world without end, that is, throughout all ages; infinite, innumerable, incomprehensible ages; to all Eternity. But let us leave the little rivers, and make haste to the fountain.



CHAP. II.

*Clear testimonies of Divine
Scripture concerning
Eternity.*

I Will produce only three witnesses, a *Prophet*, an *Apostle*, and an *Evangelist*.

How many and how great are the sighs and groans of poor abject and despised men! we may hear them every day. On or other every where is complaining, **W**o is me poor man, I have few or no friends at all; I am disre-
I spected:

Baruch
5. 2.

spected; I am scorned and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods promise in the Prophecie of Baruch, Cast about thee a double garment of the righteousness which cometh from God, and set a Diadem on thy head of the glory of the Everlasting.

2 Cor.
5. 2.

Others there are that accuse Nature, complaining still that she hath given too long a life to ravens, and too short a great deal unto man. Hear thus much, you that are still complaining of the shortnesse of mans life, This life is short indeed: but when this short and vain life shall end, there remains another life which never shall have end. If ye will not believe me, yet believe S. Paul, For we know, saith S. Paul, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the heavens. What

What great losse is it then, if this earthly tabernacle of our body be dissolved, when as we have a royal palace prepared for us, which is not subject to dissolution? To the testimony of the Prophet and the Apostle let us adde the testimony of the Evangelist Saint Matthew, in whose Gospel we may read these words of our Saviour. *If thy Mathe hand or thy foot offend thee, cut 18. 8. them off, and cast them from thee; It is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye. rather then having two eyes to be cast into hell-fire. Oh fire! Oh hell! Oh Eternity! Time is nothing, if it be compared with Eternity; shortnesse of life and so losse of time is no losse at all, but great gain, if thereby we gain Eternity. Christ hath promised it, and Saint Matthew hath recorded it, and sealed it in these words of*

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Matth. our Saviour, Every one that hath
 19. 29. forsaken houses, or brethren, or
 sisters, or father, or mother, or
 wife, or children, or lands for my
 name's sake, shall receive an hundred-
 fold, and shall inherit everlasting
 life. Is it not clear enough that
 this promise is of blessed Eterni-
 ty, when we have security given
 us of receiving an hundred-fold
 reward? Again, Christ according
 to the same Evangelist forewarn-
 ing of the latter judgement, three
 times makes mention of Eternity
 Matth. expressly in these words, everla-
 25. 41, sting, or eternal fire, everlasting,
 46. or eternal punishment, and life eter-
 nal.

Seeing therefore the holy Fa-
 thers, the Church, and the sacred
 Scripture do so many wayes pro-
 pound unto us the serious confi-
 deration of Eternity; it is our
 part and duty, as many of us as
 look for Eternal life in heaven,
 it is our part and duty seriously to
 meditate thus with our selves ever
 ry one: Oh my God! How sel-
 dome have I heretofore thought
 upon

upon Eternity! or if I have thought upon it, in what a cold and negligent manner have I done it, notwithstanding every day, yea every hour and minute I draw nearer and nearer unto Eternity? But for the time to come by the assistance of thy grace I will mind it more carefully then heretofore I have done; and if at any time through thy bounty riches shall increase, I will not set my heart upon them: though the world should smile upon me, though I should want no temporal thing that my heart can desire, though I should seem to flow in never so much abundance, yet will I still remember Eternity. In the midst of my prosperity these shall be my thoughts, But how long shall this last? will this fair weather never change? will this comfortable sunne alwayes shine upon me? Or if I should live in prosperity all the dayes of my life, vwhat shall it profit me after death? After this sweet but short, pleasing yet without perillous, unhappy happinesse, where shall shortly follow Eternity.

ty, *Eternity*. But if the world goes ill with me, if it frown upon me, if I meet with many crosses, troubles and afflictions, if misfortunes befall me, if they rush upon me like waves one in the neck of another, if I be turmoiled and tossed up and down, then these shall be my daily thoughts, Well, let the world have its course, I am content to bear it, Gods will be done. Let the sea be troubled, let the waves thereof rore, let the winds of afflictions blow, let the waters of sorrows rush upon me, let the clouds of tentations threaten rain and thunder, let the darknesse of grief and heavinessse compasse me about, yea though the foundation of the world should seem to shake, yet will I not be afraid. These storms will blow over, these winds will be laid, these waves will fall, this tempest cannot last long, and these clouds shall be dispelled. Whatsoever I suffer here, shall shortly have an end, I shall not suffer *Eternally*. Come the worst that can come, death will
pu

put an end to all my sorrows and miseries. But no storm to that storm of fire and brimstone which the damned shall suffer in Hell Eternally and without end. All things here shall have an end, but the torments there shall have no end. Whatsoever is not within the circle of *Eternity*, is short, swift, and momentany, it is but a shadow, but a dream, so saith S. *Chrysostome*, It is but a *Modicum* or a thing of nothing, a little, a very little, for a little while, yea a very little while. Often doth our Saviour beat upon this, speaking to his Disciples. All his own sufferings, yea his most bitter death upon the crosse, he calleth but a little: All the sufferings, punishments, and violent deaths of the Apostles, all but a little: And why should not I also think it but a little, whatsoever here I suffer, though I should suffer it an hundred yeares together; For yet a little while, Heb. 7. and he that shall come, will come, 27. and will not tarry. I will therefore suffer patiently whatsoever can

happen, and account one thing onely necessary, and that is, To do nothing against my Conscience, and displeasing unto God. For all is safe and sure with him who is certain and sure of blessed Eternity.



CHAP. III.

This life in respect of that which is to come, is but as a Drop to the Ocean, a little stone to the sand upon the Sea-shore, a Centre to the Circle, a Modicum, a little, a very little time, a Minute to Eternity. And such are the sufferings of this life in respect of the joyes that shall be hereafter.

MOST true it is, whatsoever labour or sorrow we suffer in this life, it is but a Modicum, or for a little while. It is the saying of S. Augustine, *This Modicum or little while seems long unto us, because*

cause it is not yet all past and gone:
 But when it shall come to an end,
 then shall we perceive and under-
 stand what a little while this Mo-
 dicum was. The wisest of men
 being to shew the vanity and
 shortnesse of this present life,
 though it should be lengthened to
 an hundred years; which few men
 can reach unto, makes choise of
 the most minute things in the
 world, whereby to expresse it and
 set it forth by way of resemblance.
 For thus we read expressly in
 Ecclesiasticus, *The number of a mans* *Ecclus*
dayes at the most are an hundred *18.9.*
yeares. *As a drop of water unto* *10.*
the sea, and a gravel-stone in com-
parison of the sand, so are a thou-
sand yeares to the dayes of Eter-
dity. And why then d. ye rejoyce
 in this, ye long-liv'd men, that ye
 have lived an 100 years? All our
 years are, What are they? They are
 as a drop of water unto the sea, and
 a gravel-stone in comparison of the
 sand. And what is a little stone
 to those exceeding high mountains
 of sand: and what is a small drop
 I 5 of

of water to the deep and fathom-
lesse Sea? such are fifty, sixty, yea
an hundred yeares, (Hear this, ye
old men) they are but a *Modicum*,
a very little while, but a *Minute* of
time, indeed nothing at all to the
dayes of *Eternity*. And yet, foolish
and miserable men, we are over-
joyed with this little stone, this
small drop. Our life is indeed a lit-
tle stone, but no jewel, no precious
stone; it is made of no better mat-
ter then sand. Our life is a drop, but
not of sweet and fresh water; it is
salt and brackish as the sea-water
is.

Eccles

2. 23.

*For all his dayes are sorrows,
and his travel griefe; yea, his heart
taketh no rest in the night: So saith
the Preacher. It is the counsel of*

August.

S. Augustine, Recal to mind, saith
he, the yeares that are past, from
Adam to this present day; runne
over all the Scripture: It is but
almost yesterday since he fell, and
was thrust out of *Paradise*. For
where are those times that are
past? Certainly, if thou hadst lived
all the time since *Adam* was thrust
out of *Paradise*, even unto this pre-
sent

sent, thou wouldst perceive and
confesse that thy life was not long,
which is so soon fled away. For
what is any mans life? Adde as
many years as thou vvilt, imagine
the longest old age: What is it? Is
it not as a morning blast? All this
is most true. I pray you tell me,
vvhere is *Adam* novv? vvhere is
Cain? vvhere is long-liv'd *Me-
thuselah*? vvhere is *Noah*? vvhere
is *Sem*? vvhere is *Eber*? where is
most obedient *Abraham*: where is
Jacob? where is *Ioseph*? They are
dead and gone, their time is past;
we may say of them, *Vixerunt, sue-
runt Troes*, Once they were, now
they are not. Thus our life passeth
away; thus the glory of the world
passeth away. O morning dew!
O meer vanity! What is it that we
so desire here? what so long as to
be hoped or wished for here? short
it is, a *Medicum* it is, it is vile and
nothing worth, it is but a small
point whatsoever thine eye be-
holdeth here. It is a true saying of
Gregory the great; The longest *Greg.*
measure of our life is but a point; *magn.*

1 Cor.

15, 52.

Psal.

119.69.

or it is a short line that begins, continues, and ends in a point. In a moment, in the twinkling of an eye all things shall have an end: I have seen an end of all perfection, but thy commandments is exceeding broad, so saith the Psalmist. Why then do we account any time long? For that which is past, now is not; that which is to come, yet is not: and what is the present? The glasse is alwaies running, and the clock never stands still: The hour passeth away by flying minutes. What is flown by, is past and gone: what is yet behind, is still to come: But where is the time which we use to call long? Bernard makes often mention of that most true and excellent saying of S. Hierom (and, Reader it is worth observing) No labour ought to seem long unto us, no time long, in which we are seeking after Eternal glory.

Hierom

And yet though the life of man be but very short in comparison of Eternity, there is none of the damned that can justly accuse God for not granting him a longer life.

They

They must condemn themselves for not living better. *There is no inquisition in the grave* (saith Siracides) *whether thou hast lived ten, or an hundred, or a thousand years.*

Ecclef.
41. 4.

In hell it is no time to complain of shortnesse of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deal more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearly presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternity*. Sayest thou so? I hear thee, but I do not believe thee: neither would I have thee believe me if I should say so of my self. For how can it be, O good Christian brother, how can it be that thou or I should think so often and so seriously upon heaven, and have such a longing desire (as we say we have) after *Eternity*, and yet be so lukewarm, yea stone-cold, in matters of religion; so slow and backward

backward to that which is good, so prone and forward to that which is evil, so ready and willing to all manner of wantonnesse, so querulous and complaining, so slothful and negligent; Where we should be angry, there are we too patient; and where we should be patient and couragious, there are we too faint-hearted and pusillanimous. In the fire of every light affliction our patience melts and consumes away: nay we are often cast down with a word, we are blown down with the breath of a mans mouth. But never are we more impatient and desperate, then when our wills are crossed: I might speak here of the hot *Apostems* of lust wherewith our hearts are often inflamed and swoln, and likewise of the devouring *Cancer* of envy which often eats into our breasts, and makes our flesh consume away: But I passe the by. Notwithstanding what hath been said, we good and godly men, as we profess our selves, and would have others think us to be, too timourous
where

where we should be bold, and too bold where we should be timorous, glory in nothing more then in this, That we have often in our minds and hearty desires the joyes of *Eternity*. Believe it, it is not credible that the thoughts of heaven and *Eternity* should be so often in our minds as we speak of, and yet mean while that we should live no better then we do. Did I say, It is not credible? Nay I say, it is impossible. And thus I shall declare it.

The Patriarch *Jacob* served his uncle *Laban* for his daughter *Rachel* seven yeares, *And they seemed Genesis to him but a few dayes for the love 29. 20. that he had to her.* Hearest thou this whosoever thou art that so complaineſt? Thou ſerveſt no impoſtour or deceiver as *Laban* was, but God thy maker, and him that will ſurely keep his covenant & promiſe. Thou ſerveſt not for a wife, but for the kingdome of heaven: not for the beauty and ſight of a wife. but for the beatifical viſion and *Eternal* ſight of God: not for
the

the delight and pleasure of a wife, but for celestial and *Eternal* delights and pleasures. And yet doth the trouble of one winters day oftentimes so cast thee down, that suddenly all thy love towards God and thy desire after heaven begins to wax cold in thee. As soon as the storm of adversity begins, thou breakest forth into most bitter complaints, thou callest heaven & earth to witnesse, thou breathest nothing but revenge; yea oftentimes, I believe, thou sparest not God himself, but callest his justice into question. At other times when pleasure with her fawning allurements hath once enticed thee, she doth so bewitch thee and take away thy memory, that thou quite forgettest to serve God, and so runnest headlong into the *Labyrinth* of sinne, which hath a fair entrance, at least seemingly, but leadeth thee the next way to destruction. Is this the vigilancy which thou so much talkest of? Is this thy heroical fortitude and love of God? How wilt thou serve
God

God seven yeares, as *Iacob* did *Laban*, when (alas !) thou canst not endure the labour and sorrow of one short day ? O *Simon, Simon, Mark* sleepest thou ; couldst thou not 14. 37. watch one hour with thy Lord and Master ? But hear further concerning the Patriarch *Iacob*. He being beguiled by his uncle *Laban*, who gave him blear-eyed *Leah* instead of beautiful *Rachel*, served him yet seven yeares more for his daughter *Rachel*, whom he dearly loved : And no doubt but those seven yeares also seemed unto him but as a few dayes for the exceeding great love that he had unto her. And it is very likely that oftentimes when he was weary at his work he had an eye unto *Rachels* beauty, and said thus with himself, Surely for her beauty she is worthy for whom I should suffer seven yeares hard service ; and, if need were, I would not stick to serve yet seven yeares more. Such was the affection that he bore unto *Rachel*, that it made him scarce sensible of any labour.

Hearest

Hearest thou this, thou which goest for a souldier of Christ? conceivest thou this? understandest thou this? How then canst thou still murmure against God? Thou art bid to serve God for Gods sake, that so thou mayest at length enter into Gods *Eternal* rest; Thou art exhorted to tolerance and patience here, that so thou mayest be made partaker of immortality with the blessed hereafter: And yet sleepest thou, O sluggard? Hast thou not an ear to hear? Art thou still complaining? Do but reckon up the yeares which thou hast spent in the service of God, and see whether thou hast served God faithfully and painfully twenty yeares, as *Iacob* did *Laban*. I am afraid thou wilt come short in thy reckoning: Hast thou served God so many moneths? I tell thee, I make a question of it. Number the nights that thou hast spent in watching and praying, recount the dayes which thou hast spent in holy exercises, and see if thou canst truly say unto God as *Iacob* did to *Laban*.

In

In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes. Thus have I been twenty yeares in thy house: I served thee fourteen yaares for thy two daughters, and six yeares for thy cattel. Tell me, Christian man, hast thou served God thus twenty yeares? Thou knowest thy wages if thou serveest God: Not *Labans* daughters, nor flocks of sheep; God himself shall be the reward of thy service: Thou shalt be blessed both in soul and body; It shall be well with thee on every side; Thou shalt enjoy all manner of delights; great delights without either lacking or loathing, and without end. Thou shalt swimme in the bottomlesse Ocean of pleasures: And yet (behold) thy hands are slack to every good work; Thy feet are slow to go to Church: thy heart consumes away with envy, flames with anger and revenge, abounds with the vermine of filty thoughts, and is quite dead through slothfulnesse and impatience. Is this thy serving of God?

Genesis 31. 40.

41.

God? Is this the way, thinkest thou, to heaven, to immortal life, to *Eternal* blessednesse? Surely it is not. Why dost thou not rather as *Jacob* did? when thou art weary with any labour which thou undergoest in the service of God, when the world goes ill with thee, when adversity presseth thee, prosperity seduceth thee, and labours burden thee, lift up thine eyes to heaven, behold *Rachel*, who is promised unto thee, and thus comfort up thy self, Be not troubled, O my soul: Behold thy *Rachel*, thy *Rachel*, which is in heaven, fair *Rachel*, comely *Rachel*, *Rachel* that is all beautiful, not having any one blemish about her! Behold heaven and the house of thy *Eternal* rest and pleasure! Be content to suffer for a while, a little sorrow, and some pains: For thou shalt shortly be where thy *Rachel* is; and there thou shalt be the more joyful and blessed, by how much the more thou art here sorrowful and afflicted: There shall thy rest be the more pleasant and joyful, by how much

much the more thy life here is heavy and painful. Well then, be of good courage, shew Chrtistian fortitude and patience. *Eternity*, blessed *Eternity* is more worth, infinitely more worth then all that we can do or suffer. If thus, O Christian brother, thou wouldest animate and encourage thy self, if with such eyes thou wouldest oftner look up to heaven, if with such affection thou wouldest daily think upon *Eternity*; believe it, all thy dayes of service here on earth would seem but few, for the great love which thou wouldest have unto *Eternity*: Thou wouldest count all labour easie, all troubles welcome, all losses gain. This I will say, and therewith I will conclude, The more a man thinks upon the *Eternity*, of the world to come, the more care he will take here, to lead a godly life in this present world.

THE

Thus saith the high and loftie one
that inhabiteth Eternitie .



Adam lost Eternitie, Christ regained it:
to this the Angels invite us from this the
devils withdraw us: have a care
whether thou followest .



THE SEVENTH CONSIDERATION

upon

ETERNITY.

*How Christians use to paint
Eternity.*

HE that is to go through
an house in the dark
must goe warily and
cautiously, step after step, and
must grope for the wall.
A mans understanding will be
deceiving into *Eternity*, if he thinks
he is in this life to enter into
it, he is much deceived: The
way is dark and full of dif-
ficulties. He may hurt himself
in the way, but he shall never
attain unto it. The way thi-
ther

ther is but short indeed : but when a man is once in , there is no coming out again. And yet though no mortal man can so conceive of *Eternity*, that he can certainly say what it is, notwithstanding the infiniteness thereof is shadowed out by certain pictures and resemblances, in such manner that every man may have a glimpse of it. Whatsoever we speak or write concerning *Eternity*, howsoever we set it out in colours ; all is but a shadow, yea a shadow of shadows: No *Orator* in the world can with all his Rhetorick sufficiently expresse it ; No *Linner* with all his curious art and skill can set it forth to the life. If all times that ever were and ever shall be should be put together, they would infinitely come short of *Eternity*: The latitude thereof is not to be measured , neither by houres, nor day s, nor weeks, nor moneths, nor yeares , nor *Lustra's*, nor *Olympiads*, nor *Inditions*, nor *Iubilees*, nor *Ages*, nor *Plato's* yeares, nor by the most slow motions of the *Eighth sphere*, though these

these were multiplied by a thousand, or a million, or the greatest multiplier or *Number numbering* that can be imagined. Neither can it be measured by any *Numbernumbered*, as by the starres of heaven, the sands of the sea, the grasse of the field, the drops of the rivers, and such like. The number of *Eternity* is past finding out.

The Sailers use to sound the depth of the sea by a plummet and a line: Let us also let down the plummet and line of our humble and reverent cogitations, to sound the depth of *Eternity*, which yet is past finding out. But if we will go by this *Map*, if we will sail by this *Card*, if we will view well this *Picture*, we shall come much nearer finding it, then otherwise we should.

Christ as a Child, taken as it were from the manger, and the cradle, almost quite naked, and without clothes, *stands in the clouds*: on his shoulders he bears a crosse: in the clouds there is this inscription, **ETERNITY**: beneath *Christs*
K
feet,

feet, down upon the earth there is the *Skeleton* of a man, or nothing but the bones of a man without hair or skinne, onely he hath a beard to be known by: in his left hand he holdeth a piece of parchment, in which these words are writ-

Gregor. *Momentaneum quod delectat, That which delighteth is momentary: in his right hand he holdeth up an Apple. Near unto him there standeth a Raven pecking a shell fish, with this subscription, Cras, Cras, To morrow, To morrow. The Earth opens her mouth, and flames of fire break forth and rend aloft, in which these words are written,*

Gregor. *Aeternum quod cruciat, That which tormenteth is Eternal. Christ coming down from the clouds Two adore with bended knees of divers sex, in the place of all mankind. Behind them there is a running Hour-glasse, or a Dial measuring hours by the running of water, called a Clepsydra; and a Book lying wide open. On one page there*

Iob. 21. *is written, They spend their dayes*
 13. *in mirth, and in a moment go*
 down

down to the grave. On the other Rom. page, *Who shall deliver me from the 7. 24. body of this death?* Before them stand *Two* heavenly *Angels*, which embrace them with their arms, and pointing at Christ, bid them lift up their eyes unto him. This is the *Picture*: The meaning followeth.



CHAP. I.

Christ inviting.

CHrist the *Eternal* sonne of the *Eternal* God came into this world, clad with no other garment then we, that is, stark naked. The garment of immortality & innocency we lost by *Adams* disobedience. And now (alas!) how miserably arrayed do we come into this world! Christ together with us, yea for us, suffereth punishment & yet was not guilty of any sin. But what meaneth this *Crosse* upon the *shoulders* of the *Sonne* of *God*? It is a bed on which he slept in death, *Golgotha* was his chamber;

The thorns his pillow, and the Crosse his bed. Which many religious men of former times well considering with themselves, have voluntarily and freely chosen to lie hard, and take little rest, that at the day of resurrection they might rise joyfully to rest *Eternal*. Some, as we may read, have made the earth their Mattresse, Sackcloth their Sheet, and a Stone their Boulster. And many there are which do so still to this day. But I leave them, and return to Christ. He suffered death, even that most bitter and shameful death of the Crosse. To what end? That he might save us from death *Eternal*. Die we must all of us; but our death is but short. In a moment, in the twinkling of an eye the soul is snatched from the body, and this is all that which we call *Death*. But it is not so with them in Hell: Their torments farre exceed all the sorrows and pangs of death, not onely because they are more grievous for their quality, but also because they are of longer continuance beyond all

com-

Phil 2.
8,

comparifon; for they are *Eternal*. So then their torments are , alwayes to be tormented ; and their death , to die alwayes. And from this death hath *Chrift* the Sonne of God delivered us ; *the child* that we fee described walking amidft the clouds. Under his feet is a bare *Skeleton*, or the bare bones of a man, which by all fignes we may gather to be our fore-father *Adams*. Hearken ye children , and ye childrens children, hearken unto the words of your fore-father *Adam* thus fpeaking unto you.



CHAP. II.

Adam lamenting.

O My children, happy then indeed, if your fore-father had known his own happineffe , but now miserable , and that even in this , because mine ? By me were you destroyed before you were begotten ; by me were you damned before you were brought forth. I

K 3 fain

saie wvould be as God, and by that means I am left scarce a man. Before you could perish, you all perished in me. I myself do not know whether you may better call me a Father, or a Tyrant, or a murderer. I cannot wonder or complain justly that you are so vicious & so sinful: for you learned it of me. I am sorry that you are so disobedient: but this you learned also of me. I was first disobedient unto God that made me. The Angels in heaven blush & are ashamed to see your gluttony and intemperance: but this is your fathers fault. Your pride hath made you odious and detestable before God: but this monster first conquered and triumphed over me, and so pride became more proud then she was before. This is the inheritance you receive from me, nothing else but an heap of miseries. God indeed of his free good will gave unto me by a sure promise Heaven for an inheritance, and intailed it upon you: But I have undone you all, cut off the intail, and prodigally made
away

away all for one bit. I valued my wife and an apple more then you all, more then Heaven, more then God. A cursed and unhappy dinner, for which I deserved to sup in hell many thousand years after. I lived in *Paradise*, a garden full of all delight and pleasure beyond imagination: God gave me the free use of all things therein; only the fruit of one tree was forbidden me. I was Lord of all the creatures, I was wise and beautiful, strong and lusty. I abounded with all manner of delights. The Air was then as temperate as could be desired; the Clouds were clad in bright blew; the Heaven smiled upon us; the Sunne did shine so pure that nothing could be more. All things seemed to gratifie us at our new marriage. Our eyes could behold nothing but that which was flourishing and pleasing to them. Our ears were continually filled with musick; the birds those nimble Choristers of the Air ever warbling out their pleasant ditties. The earth of it

self brought forth odoriferous cinnamon and saffron. I was compassed about with pleasures on every side. I lived free and remote from all care, sorrow, fear, labour, sickness and death. I seemed to be a God upon earth. The Angels in heaven rejoiced to see my happiness: there was none that did envie me but my self. But because I obeyed not the voice of God, all these evils fell upon me. I was driven out of *Paradise*, banished from the sight of God, and for shame I hid my face. Labour, sorrow, mourning, fears, tears, calamities, a thousand miseries seized upon me, and quite wearied me out: you feel it, as many as are of my family: and that which seemeth to be the end of all temporal misery and sorrow, is oftentimes the beginning of *Eternal*. O my children, learn by your own woful experience, learn by your own loss and mine, learn, I say, to be wise at length. I will give you but one lesson, and it is but in three words, which you shall do well to learn
by

by heart, and that is, *To hate sinne.*
Behold ; Do you not see a *grievous flame* breaking out hard by me ? It hath burnt ever since sinne first entred into the world, and shall never be put out. All other punishments are but light, and shall shortly have an end : but the damned shall be tormented in this flame for ever and ever. Now if we will, we may escape it. Heaven is set open to all ; but there is no coming to it, but by the way of repentance, and the gate of the cross. He that walketh in this way, and entreth in at this gate, may be certain of his salvation, and eternal joy in the kingdome of heaven, where he shall have an everlasting habitation. This is the counsel of *Adam* to his children, I say it is *Adams* counsel,

*Who falling once, did make his children all
Both guilty of his punishment and fall.*

CHAP. III.

The Raven croking.

N Ear unto the *Skeleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the picture, which maketh very much for the representation of *Eternity* to the life. It is a well-known saying of *August.* *Saint Augustine*, *Cras, Cras*, that is, *To morrow, to morrow*, is the voice of the *Raven*: *Mourn therefore like a Dove, and beat thy breast.* The chiefest cause, that I conceive, why most men lose their part and portion of blessed *Eternity*, is because they seek it not *To day*, but defer the seeking of it till *To morrow*. For what is more frequent or ordinary, then putting off repentance till *To morrow, To morrow*, which God doth know we are uncertain whether we shall live to see or no? but that we may not seem to put it off without some fair pretence, we make many fair promises unto God.

I will

*I will To Morrow , that I will,
 I will be sure to do it :
 To Morrow comes, To Morrow goes;
 And still thou art to do it.
 Thus still repentance is deferr'd
 From one day to another :
 Until the day of Death is come ,
 And Iudgement is the other.*

But the day of promise is so long
 a coming, that the day of death of-
 ten preventeth it , and we are sud-
 denly snatcht away, and swallowed
 up of *Eternity*, and so plunged into
 the gulf , miserable men that we
 are , into the gulf of everlasting
 horreur and despair. This is it that
 undoeth many , saith Saint *Augu-*
stine: VVhilest they cry, *Cras, Cras,*
To morrow, To morrow, the gate is
 suddenly shut against them. There-
 fore the sonne of *Sirach* often cal-
 leth upon us to this purpose, *Make Ecclus*
no tarying to turn unto the Lord , 5. 7.
and put not off from day to day :
For suddenly shall the wrath of
God come forth , and in thy secu-
rity thou shalt be destroyed , and
perish

perish in the day of vengeance. It
Seneca. was truly said of Seneca that Ro-
 man Philosopher, A great part of
 our life we spend in doing ill; the
 greatest part in doing nothing; but
 all in doing another thing rather
 then that we should. Not unlike to
Archimedes, who, when *Syracuse*
 was taken, was sitting secure at
 home, and drawing circles with
 his compasse in the dust. For do
 we not see most men, when the
 Eternal salvation of their souls is
 in question, handling their dust,
 and stretching themselves to their
 furthest compass, set upon the ten-
 ter-hooks as it were, and distracted
 with law-suits, money-matters,
 worldly businesse, and labours
 that shall nothing profit them at
 the last? *Eternity* is a thing they
 never once think of, or else very
 feldome, and then but slightly for
 a snatch and away, as dogges are
Luke said to lappe at Nilus. *Martha*,
 10. 41. *Martha*, thou art careful and
 troubled about many things: but
 one thing is needful, and that
 is *Beatitude*, or blessednesse: not
 that

that on earth , which such as it is , is yet but short ; but that in heaven , which is *Eternal*.

Before we take any businesse in hand, we commonly examine it at this well-known rule, saying, *Is it worth my pains ? Shall I get my bread by it ?* Should not a Christian man rather in the beginning of every work sit down and say with himself, *Shall I gain heaven by it ? Will it any thing further me in the way to blessed Eternity ?*

We do not love to trouble our heads with such *Quere's* as these, we put off the hearing of them till another time : we do adjourn it from one time to another , and another , and still another ; and at the last day of Term , we will grant a hearing. Foolish men ! when at last we are not able to labour , then we first begin to think of labour. When we must needs depart out of this world , then we begin to think upon another world. When we can live no longer here, then we begin to think of the life to come hereafter. When the

hour.

hour-glasse of our short time is runne out, then we begin to think of Eternity. When there is no time left for repentance, then presently we will repent. When the gate is shut, then we knock. But this is the fault of all sinners in general, still to deferre their repentance from day to day. Every sinner is ready to say, (saith Saint

August. *Augustine*) *I cannot now, I will another time. Alas! Alas! If another time, why not now?*

Dionys. *Dionysius* King of *Sicily* disrobing *Apollo* of his cloth of gold, said thus, *Nec aestati nec hyemi vestis hac convenit*, *It is a weare neither fit for Winter nor Summer.* In Summer it is too heavy, and in Winter it is too cold. So do many (saith Saint *Ambrose*) play with God, and deceive their own souls. They say, Let a young man live according to the fashion of the VWorld; let him drink and dance; let him go to the Horse-race, and to the wrestlers; let him go a coursing in the fields with his companions. It is for old men
to

to stay at home, and not to stirre abroad, unlesse it be to Church. This is too melancholy a life for a young man. But when they grow old, what do they then? Then are they old and sickly, weak and feeble: you must not look for these things of them at that age: their strength will not permit: it is not with them as formerly it hath been; you must give them leave to take their ease; let them have a care of their health: This is all they have to do. Thus we let the Summer and Winter of our age passe away, and never once think of the *Eternal Spring*. But let us remember our selves, & as we have *Gal. 6.*
opportunity let us do good. But let *10.*
 not our song be any more, with the black Raven, *Cras, Cras, To morrow, To morrow*, and so let, *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternity* overtake us before we are aware. *To morrow* is not, *To day* onely is ours. So saith Saint Iames, *Go to now, ye that Iames say, To day, or to morrow we will* *4. 13.*

go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is our life? It is even a vapour that appeareth for a little time, and then vanisheth away. It was a very good answer that *Messodamus* gave one, inviting him to a feast the next day, (as it is reported by *Guido Bituricensis*) My friend, saith he, why dost thou invite me against to morrow? I durst not for these many yeares secure my self that I should live one day; for I have expected death every hour. No man is sufficiently armed against death, unlesse he be alwayes prepared to entertain it. What is it else but rashnesse and folly, folly and madnesse, and indeed meer contempt of Eternity, for a man to lie down in ease upon a feather-bed, to sleep secure snorting and snoring, and to lodge an enemy, a deadly enemy, all the while, sinne, in his very bosome? Sudden deaths are very common and ordinary amongst us. How many have we
heard

Messodamus.

heard of, that went to bed well over night for ought any man could tell, and were found dead in the morning! I will not say carried away out of their beds and cast into Hell-fire; whether it be so or no God knoweth. Have we not seen and known some that have been suddenly struck, fallen sick, and died in the space of an hour? Within an hour? yea lesse then an hour, sound and sick, quick and dead. And yet do we (rash and foolish men) procrastinate it from day to day (that is nothing,) from year to year do we peferre our Repentance, and the amendment of our lives, and death mean time unexpected seizeth upon us, and delivereth us up unto *Eternity*. Saint *Augustine*, correcting in himself such lingring and dangerous delay, such lenitude and backwardnesse of mind and will to repent, saith thus, I felt and found how I washeld intangled, and I uttered such lamentable complaints as these, *Quamdiu, quamdiu Cras & Cras; quare non hac hora finis*

August.

twy-

turpitudinis meæ : How long shall I deferre, and still cry *To morrow, To morrow* ? Why do I not now beginne, even this very present hour ? Why do I not break off my sinful course, and beginne to live better ? Thus I spake and fell a weeping for very contrition of heart.

Antony the Great (as *Saint Hierom* witnesseth) when he used exhortations to the people to stirre them up to godlinesse and virtue, was wont to wish them alwayes to keep in mind, and often meditate upon that saying of the Apostle, *Sol non occidat super iracundiam vestram*, *Let not the Sunne go down upon your wrath*. And this prohibition he did not restrain to wrath onely, but made it general ; Let not the Sunne go down upon your wrath, hatred, malice, envy, lust, or any other sinne, lest it depart from you as a witnesse against you.

Iohn Patriarch of Alexandria had a certaine controversie with one *Nicetas*, a chief man of that city.

The

The matter vvas to be tried at law. *Iohn* vvas for the poor, *Nicetas* for his money. But for peace sake there vvas a private meeting and hearing appointed, to see if they could come to some composition and agreement. They met, they fell to vvords, they vv ere hot at it, a great deal of choler and stomach was shovvn on both parts, neither vvould yield a jot, neither vvould depart an inch from his right. A great conflict there vvas betveen them, many hours spent to little purpose: they were further off from agreement at length then before; for neither vvould yield to conditions propounded by either. Well, it grevv late; they departed more offended and displeased one vvith another then before, and so left the suit pendent. *Nicetas* thought it a hard case to part vvith his money, and the *Patriarch* seemed to be in the right, and to stand out in the cause of God and the poor. But yet vvhen *Nicetas* vvas gone, the good *Bishop* vveighed the matter better vvith himself, and

and condemned himself for his pertinacy, and though he was in a good cause and knew it also, yet said, Can I think that God will be well pleased with this implacable wrath, and wilful stubbornnesse? The night draweth on: And shall I suffer the Sunne to go down upon my wrath? This is impious, and not according to the counsel of the Apostle. So the good Prelate could not be at rest till he had sent unto *Nicetas*: For he out of hand sent messengers of good esteem, and gave them this charge, that they should say no more to him but onely this, *Domine, Sol ad occasum est*, that is, Sir, *The Sunne is going down*. Upon the hearing of which message there was such a sudden alteration wrought in *Nicetas*, that his high stomach came down presently, he began to melt, his eyes did stand full swoln with tears, and he had much ado to keep them in. Out of doores he ran presently after the messengers (for he made haste to speak with the *Patriarch*) and coming

coming to him in humble manner, saluted him thus, *Holy Father, I will be ruled by you in this or in any other matter.* Whereupon the *Patriarch* made him very welcome: So they embraced each other very lovingly, & became good friends. Great surely was the virtue, and speedy was the operation of these few words, *The Sunne is going down*: For presently upon the hearing thereof a peace was concluded betwixt them, which was sought for before with multitude of words, but could not be effected. So do thou, whosoever thou art that knowest thy self guilty of any grievous sinne, if not before, towards the evening at least call to mind those operative words, *The sunne is going down.* For what knowest thou whether thou shalt rise again with the Sunne or no? And if thou diest in the night without Repentance, it is a question in which *Eternity* thou shalt have thy part, whether of the blessed, or of the cursed. Wherefore do what thou hast to do quickly.

ly, *The Sun is going down.* But have a care it go not down upon thy lust or luxury, envy or blasphemy, detraction or theft, or upon any other grievous sinne unrepented of. Good God! vvhath a thing is this? If there be but a stain in a garment, a spot in the face, a blot in a cap, vve presently use some means to take it out, or vvash it off. Are these such eyesores tous? and yet are vve so blind vvithin, that vve cānot see our manifold corruptions and pollutions? or do vve see and suffer them? can vve suffer them, and not be troubled at them? are vve troubled, and yet seek no means to expiate and purge them out? When vve are pollured at any time vvith the stain of sinne, vve should labour presently to take it out: The sooner it is done, the better and the easier it is. Therefore saith Saint

Ambrose.

Ambrose, We ought to be careful to repent: but that is not all; our repentance must be also speedy, for fear lest the Heavenly husbandman in the Gospel, that planted a

fig-

fig-tree in his vineyard, come and seek for fruit, and finding none say unto the dresser of his vineyard, *Cut it down.* If the sentence be once past, there is no avoiding the fatal blow : Down it must. If therefore we find our selves once wounded with sinne, let us look for help in time. The brute beasts which have no understanding will teach us so much providence. The Harts of *Candy* or *Crete*, as soon as they are struck, runne presently to their *Dictamnium* or *Dittany* : The Swallows, to cure the blindness of their young ones eyes, flie to fetch their *Chelidonium* or *Celandine* : The Dogge, when he is sick, maketh haste to his *Grasse* to give him a vomit : The Toad fighting with the Spider, as soon as she seeleth her self begin to swel, crauleth to her *Plantane*, and so is recovered. These by a natural instinct know their own proper medicines, and upon all occasions presently make recourse unto them. But we poor miserable men, more unreasonable and without

out understanding then the beasts, are wounded every day, and that many times deadly, and yet notwithstanding we seek for no medicine to cure our spiritual diseases. We use the same diet we were wont to do, we talk as freely and merrily as ever we did, we go to bed at our accustomed hour, and sleep according to our old compasse. But *Repentance* is the Physick that goeth against our stomachs, *Contrition* cutteth us to the heart, *Confession* seemeth bitter in our mouths: we choose rather to continue sick, then to be cured. This is our miserable condition: so foolish are we, and void of understanding, either not knowing, or at least, not embracing that which would make for our *Eternal* good.

If we would give ear unto the counsel of the heavenly *Angels*, which seem in the picture according to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good; if we would,
I say,

I say, give ear unto their counsel, then certainly we would neither suffer our eyes to sleep nor our eyelids to slumber, neither the temples of our heads to take any rest, until our peace and reconciliation were made with God. They put us still in mind that our day is almost spent, that the night draws on, that our glasse is near running out, that death is at hand, and after death cometh judgement: But we securely walk on in our old way: Let the day spend, let the night draw on, let the glasse runne out; come death, follow judgement; we are not troubled at it, we care not, we regard not, no warning of the *Angels* will serve our turn.

We sweetly sleep, and never dream of this.

Unhappy man who so ever thou art!

—*Potes hoc sub casu ducere somnos?*

And canst thou sleep in such a case as this?

Canst thou go to bed, with a Conscience thus laden with sin?

Canst thou take any rest whē thou

L

liest

liest in danger of *Eternal* death? Canst thou lodge in the same bed with the brother of Death, and entertain sleep into thy bosome? I can, I tell thee, that I can, and find no harm at all by it. Be not too confident: That may happen in the space of one hour, which hath not happened in a thousand. Thou art not past danger: For consider with thy self how long thou hast to live: There is no great distance betwixt thy soul and death, hell and *Eternity*. It is gone in a breath. Thou mayest most truly say every hour, I am within one degree of death, within one foot, yea within one inch. Death need not spend all his quiver upon thee: One arrow, the head of one arrow shall wound thee to the heart, and make such a large orifice that blood and spirits and life and all shall suddenly run out together. Either thou livest in a malignant and corrupt aire, or else thou art troubled with Distillations falling down from thy head upon thy lungs, or else there is some obstruction

fruction in the veins or in the liver, or else the vital spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animal spirits runne back to their head, and there are either frozen to death, or else drowned. One way or other thou possessest to the end of thy short race; and presently thou art but a dead man, carried away to *Eternity* in the turning of an hand, before thou couldst imagine or think upon it. There are a thousand wayes to bring a man to his end; I do not speak of lingring deaths, before which there goes some warning, but of sudden deaths that summon us, arrest us, and carry us away all in a moment. He dies suddenly that dies unpreparedly. Death is not sudden if it be foreseen and alwayes expected. That is sudden death which was unpremeditate: and unpremeditate death is the worst of all deaths: And from such sudden death good Lord deliver us. It is good counsel for every one, let him be of what age he will, for no age

is priviledged more then another; death hath a general commission which extends to all places, persons, ages, there is none exempt: It is good counsel then, I say, for every one at all times, and in all places, and in all companies to expect death, and to think every day, yea every hour to be his last: Then let him die, vvhhen please God, he shall not die suddenly. How many men have vve heard of, vvwhose light hath suddenly been put out, & life taken away either by a fall, or the halter, or poyson, or sword, or fire, or water, or lions pawes, or Bores tusks, or Horse heels, and a thousand more wayes then these! As many senses as we have, (that number is nothing) As many parts and members as we have, (and yet that is nothing) As many pores as there be in all the parts of ourbody put together, so many windows are there for death to creep in at, to steal upon us, and suddenly cut our throats.

August. Thou wast born (saith Saint Augustine) that is sure: For thou shalt

shalt surely die. And in this that
thy death is certain, the day also of
thy death is uncertain. None of
us knows how near he draws un-
to his end. I know not, saith *Iob*, *Iob*
how long I shall live, and how soon 32. 22.
my maker may take me away, or
(as our translation hath it) I
know not to give flattering titles:
in so doing my Maker would soon
take me away. In the midst of our
life we are near unto death:
For we alwayes carry it in our bo-
some: And who can tell whether
he shall live till the evening or no?
This murderer and man-stealer
(for so I call Death) hath a thou-
sand wayes to hurt us, as by thun-
der and lightning, storms & tem-
pest, fire and water, &c. Instru-
ments of mischief he hath of all
sorts; as Gunnes, Bows, Arrows,
Slings, Spears, Darts, Swords,
and what not? We need not be
beholding to former ages for ex-
amples of sudden deaths: Alack!
we have too many in our own
dayes. Have not we our selves
known many that laying them-

selves down to sleep, have fallen into such a dead sleep, that they are not to be awaked again till they shall hear the sound of the trumpet at the last day? Death doth not alwayes send his *Heralds* and *Summoners* before to tell us of his coming, but often steals upon us unexpected, and as he finds us so he takes us, whether prepared or unprepared. *Watch therefore:*

Matth.
25. 13. *For ye know neither the day nor the hour.* There is a kind of

Repentance indeed in Hell; but neither is it true, neither will it profit any thing at all: For it is joy-
ned with everlasting and torment-
ing horreur and despair. *Now,*

Heb. 3. *now* is the acceptable time of Re-
13. pentance, now whilest it is cal-

Matth. led to day. Bring forth therefore
3. 8. fruits meet for Repentance. The

Iohn Night cometh when no man can
9. 4. work. Work therefore while it

Origen. is day. The Day, saith *Origen*,
is the time of this life: which
may seem long unto us, but in-
deed is very short if it be com-
pared with *Eternity*. And after
this

this short day of this present life
there follows the day of *Eternity*,
which is infinite long, and hath no
night to come after it. O man,
whosoever thou art, think upon
these things : but thou especially
whosoever findest thy self guilty
of any grievous sinne. Repent and
amend, remember *Eternity*, and
think upon the day of Death. It is
uncertain in what place Death will
expect thee : Do thou therefore
expect Death in every place. As
the Lord shall find thee when
he calls for thee, so shall he
also passe sentence
upon thee.



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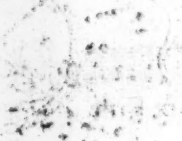
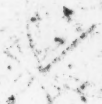
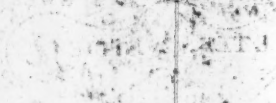
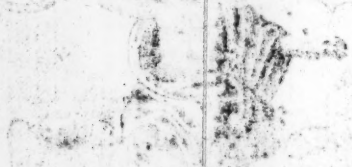


Whatsoever thou takest in hand
remember the end, and thou shalt never
doe amiss Eccles-7. 36.



To think upon Eternitie and not to
amend ons manners is to bid heaven
farewell and to joyn hands with hell.

Handwritten text, likely a title or header, oriented vertically. The text is mirrored across the gutter, suggesting it was written on a single sheet folded in half. The characters are in a historical script, possibly Latin or German.





THE EIGHTH CONSIDERATION

upon
E T E R N I T Y.

*How Christians ought not onely to
look upon the Emblemes and Pi-
ctures of Eternity, but come
home and look within themselves
and seriously meditate upon the
thing it self.*

ORder requires now, that
leaving the Psalmist and
the rest, vvho have de-
scribed unto us *Eternity*, we
should descend into our selves,
keep at home, and stay vvithin.
He is a great vvay frō home, from
himself and from his ovvn sal-
vation, vvhosoever hath an eye to
that onely vvhich is *Transitory*,
L 5 and

and forgetteth that which is *Eternal*.

The Lawyers know well enough that a man will not let go his right and title, though it be but in a matter of three half pence, if it be a perpetuity, and to be yearly paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearly to his land-lord, as long as the world endures. In such esteem are perpetuities, though in things little worth, though but three Pepper-corns. If thou art so solicitous and eager in pursuing thy right of three half pence, how coes it to passe? O man, that thou art so negligent and carelesse in seeking after the inheritance of an *Eternal* kingdom, which may be had at a few years purchase? Thou fallest out with thy brother for three half pence, thou goest to law with him, thou makest it a long suit: In the mean time thou suffereest others to carry away the inheritance of the kingdom of heaven. What is the reason? Is it so little

little worth? is it not worth looking after? It seems, thou thinkest so; or else thou wouldest labour for it more then thou dost. Thou art much cumbred about other things, thou thinkest all pains little enough; thou art never weary of seeking after them. But as for *Eternity*, that thou thinkest to be a great way off, and therefore thou art scarce ever at leisure so much as once to think upon it; or, if thou art any time at leisure, then thou hast no mind to it. Oh! it is a grievous thing, and very wearisome to be alwayes looking after that which yet is not here ever thoroughly to be lookt into. Who would trouble his head, and weary his mind about it? We are all for the present: Give us present possession; that is the thing we desire, that is the thing we delight in; there is some content in that.

See our folly and want of discretion? What blindness is this, or rather is it not madness, to look for certainty where none is, and where it is never to look for it?

In

In a businesse concerning our temporal and uncertain riches vve love to be certain, vve vvill have good security, vvhich yet at the best is very uncertain. But concerning *Eternal* and certain riches, vve make ourselves so certain, that vve look for no assurance; vve are so secure, that vve look for no security, vvhich yet if vve vvould vve might have as good as could be desired. Does any man lend money vvithout a bill or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certain; I desire good security; I vvill go safely to vvork; I vvill not put the matter to hazard. Things present & certain; vvhen vve hold the balance, alvvayes vveigh down things future and uncertain. Better, say vve (as the proverb goes) is *one bird in the hand* then *two in the bush*. And, I had rather see *a Wren in the cage*, then *an Eagle in the clouds*. VVe are of Plantus his mind, vve carry our eyes in our hands, and believe no more then vve see. VVhat fond and foolish

foolish men are vve, that seek for certainty of such things as are most uncertain, vvhich deceive us most vvhē vve make our selves most sure of them, vvhich make themselves vvinges & flie away, vvhilest vve think vve have them fast enough in our hands ! But, be it knowvn unto all Christian people, what assurance and security Christ the King of Heaven vwill give ; vvhāt assurance, I say, of *Eternal* life Christ vwill give unto all those that vwill enter bond for performance of covenants : *If thou wilt Matth. enter into life, keep the Command- 19. 17. ments. Si vis ad vitam ingredi, serua mandata.* The condition of this obligation is such, that if thou keepest the Commandments, thou shalt enter into life, life *Eternal* : But if thou breakest the Commandments ; in as much as thou breakest them, then this obligation shall be void and of none effect. For vvhosoever breaketh one of these Commandments, and deferreth his repentance, and doth not the same hour

hour wherein he hath sinned, seek reconciliation & peace with God, whom he hath offended, he is in danger to lose himself and all that he hath, and manifestly hazardeth the *Eternal* salvation both of soul and body. There is but three fingers breadth, or rather but an inch between him and death. For he hath within himself the matter of a thousand diseases and causes of death: And yet rash and foolish man he persisteth and continueth still without fear or wit in the state of damnation; in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that he hath at a cast, and hazard the losse of *Eternal* riches, when he may easily keep them?

If a man should suffer in Hell but so many torments as he hath lived hours, or but so many torments as he hath committed sins all his life, this might seem somewhat

what the more tolerable. If it were so, that in hell there were any end of torments after the expiration of any certain number of years, men would make no end of sinning all the dayes of their life : The enemies of God would encrease every day more and more. For albeit they know that the torments in Hell are so many in number, that they cannot be numbred ; so long for continuance, that they cannot be measured ; so grievous for quality, that they cannot be endured but with such infinite pain, that every minute of an hour shall seem a whole year : Notwithstanding all this men are nothing deterred from sinne, but walk on boldly, or rather run headlong to their own destruction.

If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred years together, they would not come near the punishments of Hell for one year, no not for a day, nor yet an hour. All the punishments that
Thieves,

Thieves, Robbers, Murderers, and such Malefactors suffer, though grievous for the time, yet they are quickly ended; in three or four dayes they are over, or in the compasse of a weeke at most: But the torments of the damned are not for a year, or an age, but for ever. God shall ever punish them, because he can never punish them enough, though he punish them to all *Eternity*.



CHAP. I.

Eternity doth not onely ext off all comfort and ease, but even all hope also.

IN this life vve have *Hope* for our comforter in all calamities and distresses, vvhich hath a sovereign virtue to mitigate and assyuage all pains and sorrovs. And God of his great mercy for the most part in all aduersities still leaveth a mā some *Hope* of help and succour.

The

The sick man as long as he lives, he still lives in *Hope*: as long as there is life there is *Hope*. But after this life ended there remaineth to the damned no more any *Hope* of comfort. *Hope* the last comforter of all taketh her flight, and *Eternal* desperation seizeth upon them. The Prophet *Daniel* speaketh of an Angel coming down from Heaven, and saying, *Hew the tree down and destroy it*, cut off her boughs, shake off her leaves, and scatter her fruit abroad, yet leave the stump of the roots thereof in the earth. Upon which words saith Saint *Ambrose*, The leaves and the fruit are shaken off, but the root is preserved; that is, Delights here are taken from us and punishments are inflicted upon us, but yet *Hope* is not taken away from us. Behold! The root is preserved, *Hope* is left behind. In Hell it hath no rooting. Behold the day cometh, crieth the Prophet *Malachy*, that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

And

Job And *Iob* lamenting, crieth out, *I*
19. 10. *am gone, and my Hope hath be remo-*
ved like a tree. The Hope, or The
Prov. *expectation of the wicked shall*
10. 28. *perish: So saith Solomon. There-*
fore whilest there is time and place
for Hope let us have Hope; but let
us Hope for such things as we
ought. All humane things are vain
and uncertain: The Heathen
Poet tells us so much in these
verses,

(flo,
Omnia sunt hominum tenui pendentia
Et subito casu quæ valere ruunt.

All humane things hang by a slender thread,

What stands most strong is quickly ruined.

We must **not** therefore place our *Hope*, trust, and confidence in such *Bernard* things. *S. Bernard* sheweth us a better way in these words, *Faith* faith, God hath prepared for the faithful great and unconceivable good things: And *Hope* faith, He hath reserved them and laid them up for me: - And *Charity* faith in the third place, I make hast, and think

think it long till I come to them.

True *Hope*, as Saint *Gregory* affir- *Greg.*

meth, raiseth up the mind to the thought of *Eternity*, and taketh

away the sense of all outward crosses and troubles. True *Hope* makes

us to understand that all worldly things are vain, but a *Modicum*,

but for a moment: But oh that moment on which all *Eternity* doth

depend! The day of death, and the hour of the extreme and last agony

is properly that moment, and that precious jewel, for buying

whereof the wise merchant selleth all that he hath. But few know

the worth of this jewel. About *Eternal* salvation, saith Saint *Hie-*

rome, every man is negligent. But *Hierom.*

what is the reason that men are so negligent in a thing of such great

moment? Poor men! we are troubled with weak and ill eyes. We

see well enough near at hand, but we can scarce perceive any thing

as farre off. I do not speak of such as are come to mans estate, or such as

are grown old. Boyes and Girles when they are new taken from

their

their cradle , before they have all their teeth come forth , learn the first elements of vices, they smutch their fingers presently vvith the soil of covetousnesse; and after a vvhile they have an unsatiabie desire after getting riches , they learn to make good markets for themselves; if they meet vvith a good peny-vvorth, they presently lay hold upon it, their hand is presently in the purse, either laying out for gain, or receiving in gain; they know how to make the best use and advantage of their money; they get an insight into the misteries of divers trades , they vvill be talking of merchandise, they vvill learn good judgment of vvines, they vvill tell you vvhat fashion and cut is in use beyond seas : *Juvenal* the Poet in his *Satyres* gave these a lash long ago.

*This old wives teach boyes in their
infancy,*

And girles do learn before their ABC.

Hence is the rice,

Of every vice.

Hence

Hence cometh our grosse ignorance, and forgetfulnesse of things *Eternal*. Young and old, all do overvalue their money: but as for Heaven and *Eternity*, they know not, neither will they understand the true worth of them. But let us proceed.



CHAP. II.

Eternity is a Sea, and a three-headed Hydra: but it is also a Fountain of all joy.

I would fain ask thee, O Christian man. vvhosoever thou art that hearest Sermons often, but seldome, it may be, vvith attention and devotion; thee especially fain vvould I ask one question. Suppose thou shouldst take in hand to lade out all the vvater in the sea into a small river near adjoyning, vvwhich runneth back again into the sea continually as fast as it is cast out. Suppose thou shouldest use no other ladle but a very small spoon to
cast

cast it out withal. Now tell me, How long dost thou think thou shouldest be in draining of the sea. Or again, Suppose thou shouldest draw it out with a bucket as big as an hoghead, and as fast as thou drawest, pour it out into another channel: Answer me, In how many years dost thou think thou shouldest be able to draw the sea drie? To sit scorching and frying in the flames of Hell-fire so many years, I know thou wilt say, were a grievous and wicked torment: And yet the damned would think it well with them if it were so: they would like the condition well and not think the time long, so that they had any assurance, that at length their torments should have an end, and not extend to all *Eternity*.

We read in Heathenish Authors of old time, a thing more strange then true; of a certain *Hydra*, or *Snake*, which (as they feigned) had three heads, and as soon as one was cut off, had two shoot up in the place thereof. But if this

Hy-

Hydra be any where to be found, it is in Hell; where there is a three-fold *Eternity*, which like the *Hydra* stretcheth out her long neck with three heads, that is, *The pain of losse*, *the pain of sense*, and *the worm of conscience* that never dieth. What miserable and improvident men are we, that having but a short journey to go, but full of dangers all the way, go on notwithstanding so merrily and sportingly, as if we were walking all the while through a *Paradise* or a most pleasant garden, free from all fear of enemies, and in the end of our walk presently to be received and admitted as Citizens into our Heavenly Countrey, a place of all security! For can we be ignorant? if we be, it is our own fault. But we cannot be ignorant that at length we shall come to the two gates of *Eternity*, the one of the blessed, the other of the damned: And enter we must at one of them; that is certain: at which God knows; it is according as we shall behave and carry ourselves by the way.

*Laur.**Iustin.*

Laurentius Iustinianus, vvondring at the merry madnesse of such travellers, breaks forth into this exclamation, Oh the lamentable condition of mortal men, vvvhich go on exulting all the vvay, vvvhilest they are but exiles, or banished men from their ovvn countrey! Let us not settle our minds upon any vain joys and fond toys, by the vvay, vvvhilest vve are travelling tovvards our Countrey; but let us so runne our race, that at the end thereof vve may obtain admittance in at the gate vvvhich is the entrance to *Eternal* blessednesse. God hath indeed created us rather unto joys and pleasures then unto labours and sorrovvs, but vve are much mistaken both of the time and place: It is not here, it shall be hereafter. Joys are prepared in Heaven; but none but the good and faithful servants shall enter into them. And by vvhat means may a man obtain entrance?

Matth. Knowest thou not vvhat *Christ* 11. 12. said? *The kingdom of Heaven suffereth violence: and the violent*

olent take it by force. Think now thus with thy self, Am I this violent man? Is this the violence here spoken of, To eat, to drink, to rise up to play, to ly down to take my ease? It is not certainly. Fight we must, but it must be the good fight, like Christian champions; Run we must, but so that we may obtain; Strive we must, but to enter in at the strait gate: Labour we must, and offer violence to the kingdom of heaven; but it must be in due time and place: Now whilest we have time; here, whilest we are on the way, whilest we have life and strength, that when we come to the point of death, and so passe the *Horizon* of this world, and depart into another never to return back again; when we shall be translated from time to *Eternity*; then at the last we may have joy for our life past, and hope for that which is to come. Let us labour therefore, let us labour, I say, and offer violence to our selves, fighting against our own froward will and affections: so shall we ob-

M

tain

tain by the mercy of God everlasting rest for short labour, and *Eternal* glory for a few dayes travel.

Jonah
4. 6.

True and solid joy is not here to be found in vain delights & pleasures, but in heaven, where there is joy and pleasure for evermore. God prepared a gourd, and made it come over *Jonah*, that it might be a shadow over his head, to deliver him from his grief. So *Jonah* was exceeding glad of ~~the~~ gourd. And what is all the pleasure, or rather vanity of this present world? Is it not like *Jonahs* gourd flourishing for a time, and yielding a comfortable shadow? Rich men have their gourd also, that is, their riches, under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their gourds also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyful. Voluptuous men also have their gourds too, that is, their unlawful pleasures, under the shadow whereof they lie down
and

and sport themselves. But (alas!) sorrow follows after such joy, and suddenly overtakes it. Their mirth is soon turned into mourning; and their delights and pleasures end in gall and bitterneſſe. For what became of *Jonahs* gourd? *God prepared Jonah a worm when the morning roſe the 4. 7. next day, and it ſmote the gourd that it withered.* Now tell me, *Jonah*, where is thy gourd? what is become of it? Where is now thy exceeding great joy? They are both gon together: Thy gourd is withered, and thy joy is ended. Such are our vain delights and pleasures, ſuch is our joy, rather ſhadows of things then any thing indeed, they paſſe away ſuddenly, and become like *Jonahs* gourd that ſoon withered. The joy of this world is but for a moment, but the joy of the life to come is for all Eternity.

CHAP. III.

Here is declared by a most memorable example, How sweet and precious the taste of Eternity is.

THis knew *Theodorus* very well, one born of Christian Parents ; and as it seems he learned it betimes, when for years he was but a youth, but an old man for judgment and discretion. For on a great Festival-day kept throughout all *Egypt*, there being a great feast at his fathers house, and many invited thereunto, when some were eating and drinking, others laughing and playing, and others sporting and dancing, he amidst all these jollities retired himself to his inward closet, finding himself wounded to the heart, but with a chaste arrow. For thus he began to expostulate with himself. Unhappy *Theodore* ! What would it profit thee, if thou shouldst gain the whole world ? Many things thou hast indeed ; but canst thou tell
how

how long thou shalt enjoy them ?
Thou livest in abundance now ;
thou maist feast it & make merry,
thou maist laugh and be fat , thou
maist rejoyce and skip for joy :
But art thou sure how long this
shall last ? I should like it well if
it would last alwayes. But what
shall I do ? Shall I for the enjoying
of these short and transitory plea-
sures and delights deprive my self
of those joyes which are *Eternal* ?
Tell me, *Theodore* , is this accord-
ing to Christian Religion, to frame
unto our selves an heaven here on
earth, and think to passe from de-
lights to delights , from *Temporal*
to *Eternal* ; Either I am much de-
ceived, or else Christ shewed unto
us another way unto the kingdom
of heaven, and that is through ma-
ny tribulations. Therefore have
no more to do with wordly vani-
ties , but preferre *Eternal* joyes
before *Temporal*. Thus he said,
and fell a weeping. So then he re-
tired himself into a withdrawing-
room , and there prostrating him-
self upon the earth, he prayed after

this manner Eternal God, my heart is naked and open before thee, I send up my sighs as humble *Oratours* and *Petitioners* unto thee; I know not what to ask, nor how. Onely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternal* death. Lord, thou knowest that I love thee, and that I desire to be with thee, that I may sing *Eternal* praises unto thee. Lord, have mercy upon me. Whilest he was thus praying, in comes his mother on a sudden, and presently perceiveth by the rednesse and moistnesse of his eyes that he had been a weeping, and thereupon she saith, My Sonne, what is the matter with thee? Why weepest thou? Why mournest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy company is desired: Come away. But *Theodore* answered and said, I pray you, good mother, have me excused: I find my self somewhat ill at stomach, I pray you do not urge me to eat

or drink against my stomach. So with a fair and colourable pretense he sent away his mother. Then being alone he conferred with God and himself about *Eternity*, and strictly examined all the course of his life, saying unto himself, VVhat am I? or, What have I been? How hath it been with me heretofore? or, How shall it be with me hereafter, if I lose my part and fellowship in the kingdome of heaven and blessed *Eternity*? There are divers wayes to heaven: Some go one way, some another: It is no matter which way we go, so we come thither. But because all wayes are not alike, neither are all natures alike, every man ought to choose that way which is most convenient. There is a short way, and a long; a safe way, and a dangerous. If then I be afraid to go a long and dangerous way, there is a shorter and a safer, which if I shall choose, without all doubt I shall have the Angels for my companions and comforters, and they will rejoyce with me. But my friends will

grieve at it : at the first, it may be? but after a while they will also rejoyce. Well, *Theodore*, deferre a while, but not too long, and do not yield too much. I hope I shall one day grow a strong man, and then I shall be better able to deal with mine enemies, for I shall find those that are strong: But what if they be easie, flattering, fawning, and such as will even weep for me? The truth is, I am most afraid of such. But pluck up a good heart man, and though by nature thou art flexible and easily moved, yet pray unto Christ, and he will make thee strong and immoveable. But what if thy mother falls a weeping, beseecheth thee with her tears trickling down her cheeks? What if she hangs about thy neck, and desires thee to spare thy self? What if she shews thee her breasts which gave thee suck? Will not all these move thee? Here remember what

Hierom. Saint *Hierome* saith; Notwithstanding all these importunities, run with speed unto the Standard
of

of Christs Crosse. It is a virtue and praise-worthy to be cruel in such a case as this. It is the portion and inheritance of thy mother the Church to stand under the Crosse of Christ : So did *Mary* the mother of Christ : and so must thou, if thou wilt have God thy Father in heaven, and the Church thy mother on earth : And so thou wilt do, if thou beest a true Sonne and no bastard. But must I do it now in my youth, in the very flower of mine age? that's hard. So it is indeed to flesh and bloud. But experience teacheth it, that God is not well pleased with late service : for late services are seldom good. Therefore they do well that begin to serve God betimes, that seek him early, & that remember him in the dayes of their youth, & learn to submit their tender necks unto the yoke of Christ. But I have been brought up tenderly, I have been fed with dainties : & shall I now enter upon a strict and rigid course of life, and bid adieu to all my pleasures ? Shall I be able to endure it ?

I hope I shall. But, how long? For a year or two? That's not enough: I must go further, & continue to the end, even as long as I live. Therefore weigh and consider the matter well with thy self, before thou resolvest; and either never begin, or else continue to the end. I will by Gods assistance; for I hope he will not leave me alone to strive with these difficulties, which of my self I shall not be able to overcome. But it is a hard matter to strive against custome. I have hitherto lived like a Noble-man and a Free-man: and shall I now live like a poor man, and a slave? or, if I do, how long shall I live so? If I put on the poor mans person, and act in the *Theatre* of this world, when shall I put it off? At the end of the last Act. And how farre is it thither? As long as it is to the last breath. Thy part is not ended till thou art to depart out of this life. If thou once comest forth in the poor mans dresse, there is no putting it off again. Thou must not once think of thy silks, fattens,
and

and velvets : Purple and fine linen thou must not wear , until thou beest clothed with the robe of immortality and glory. *Theodore*, what thinkest thou ? shalt thou be able to hold out to the last Act ? I will strive what I can , and comfort my self by the example of other good *Actours* that have gone before me. And whom should I choose rather to follow and imitate then Christ the Sonne of God , who voluntarily became poor , and made himself of no reputation, humbling himself above measure , to do and suffer like a servant, being Lord of all ? And shall not I do and suffer any thing after his example ? Shall not I take up the Crosse and follow him ? Am I better than he ? Why should I be afraid to follow , when I have such a Leader ? For who is it ? Who bids me follow him ? It is the voice of man that I hear ; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophy, for a man

to forsake his riches, and to embrace poverty. And what wilt thou do, *Theodore*? Resolve with thy self what to do.

Why do I thus long doubt and dispute within my self? Why do I waver thus between hope and fear? Have I not the example of my Lord before mine eyes? Did not he suffer many things not to be uttered? Was not he nailed to the Crosse, and despitefully used? He forsook his heavenly treasures, and came poor into this world. His *birth* and *death* shew it. At his *birth* he wanted a cradle: in his *life* he had not where to hide his head: and at his *death* he had not wherewithall to cover his body. Naked came he into this world, and naked he went out. How was it with him in *life*? He was fain to flee from one place to another. He was often wearied with travel, scorched with heat, and dry for thirst. He was as indefatigable in doing, as he was patient in suffering; and both in an high degree. Was ever any
one

one so well bent to poverty, so patient in labours, and so gentle and mild when he was reproached? And should I be ashamed of such a Leader? Should I blush to be called one of his followers? Shall not I be content to be such as my Lord and Saviour will have me to be? I am ready for love of him to suffer hunger, thirst, cold, nakedness, poverty, and such like. I am willing for his sake to be bound, burnt, and cut in pieces. These sufferings are but short, they cannot continue long. But the joys or torments of *Eternity* are long indeed: for they shall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewell, I say. But welcome, *Eternity*, whensoever thou comest: Thou art the onely thing that I seek after; my soul longeth after thee, there is nothing that I desire in comparison of thee.

With the heat of such cogitations his soul was so set on fire,
that

254 *The eighth Consideratⁿ*

that it was inflamed with the love of *Eternity*, which the blessed shall enjoy in heaven. Therefore he resolved to take leave of his parents, to forsake his riches, and bid adieu to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soon hot, and soon cold: He was not altered all on the sudden: He did not passe from one extreme to another: He did not strive for the highest pitch at the first, but rose up by degrees, and became one of *Pachomius* his Scholars. You have heard the *Prologue*; But there follows no *Tragedy* after it: For, contrary to the law of a *Tragedy*, we have a sorrowful beginning, but a joyful ending. He came forth with a *Lacryme*, but went off with a *Plaudite*: At his *Intreat* there was weeping for grief, but at his *Exit* there was clapping of hands for joy. Thus have ye heard the life and death of *Theodorus*, whose soul fed at it were upon thoughts of *Eternity*, and was delighted there.

therewith as with marrow and fatnesse. He was not of the worlds mind, which counteth *Eternity* but a fable; but refused not himself to become a fable and a by-word in the world, being perswaded fully of a blessed *Eternity*, and earnestly desiring and thirsting to have a part in it.

Christian brethren, shall I speak a free word but a true? or, not I but *Theodorus*? Most men live so, as if there were no such thing as *Eternity*, as if it were but a meer fable and feigned thing. But what do I tell you of *Theodorus*? Will you hear what Saint Peter saith? 2 Pet.
The day of the Lord will come as 3. 10.
a thief in the night, in the which
the heavens shall passe away with
a great noise, and the elements
shall melt with fervent heat, the
earth also and the works that are
therein shall be burnt up. Seeing
then that all these things shall be
dissolved, what manner of men
ought we to be in all holy conver-
sation and godlinesse? But where
are those men now adayes by
whose

whose holy conversation and godlineſſe a man may judge that they believe Saint Peter that the day of the Lord is coming, and that *Eternity* ſhall follow after? But if you will not believe Saint Peter, hear what truth it ſelf ſaith,

Matth. 7. 13. Wide is the gate and broad is the way that leadeth to deſtruction, and many there be which go in thereat. Certainly men would not go in at the broad gate of deſtruction, if they did think they ſhould come out no more, if they did once dream of *Eternity*. But, as I ſaid before, moſt men make *Eternity* but a feigned thing, a witty invention to keep men in aw, and a good honeſt fable. And yet how many are apt to ſay, We believe that there is a bleſſed *Eternity* after this life, we hope to have part in it, we have a deſire and longing after it! But (alas!) how little is their faith! how vain is their hope! how cold is their deſire! Preſent pleaſures, money in the hand, the allurements of the fleſh ſteal away the hearts of many,

ny, and by little and little make the desire and love of *Eternity* grow quite cold in them, as if they had drowned and buried it in the grave of oblivion. We hear it often read and preached, *Thus saith the Lord, This is the commandment of the Lord:* And as often as we hear it, we still neglect it. Say the Lord what he will, command what he will, our old way pleaseth us best, *We will Ierem. walk after our own devices, and 18. 12. we will every one do the imagination of his evil heart. Therefore 13. thus saith the Lord, Ask ye now amongst the heathen, who hath heard such horrible things? Had the people which knew no God but known these secrets of Eternity, certainly they never would have contemned and neglected them. Go to now, O ye sonnes of men, Because I have called, . and ye Prov. 1. refused, I have stretched out my 24. hands, and no man regarded; I will also laugh at your calamity, 26. I will mock when your fear cometh: when your fear cometh as desola- 27. tion,*

tion, and your destruction cometh as a whirlwind, when distresse and anguish cometh upon you, when Eternity shall suddenly overtake you. If Death seize upon you in this miserable state and condition, there is then no hope of mercy: The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no repealing of it, Depart ye
Matth. 25. 41. cursed into everlasting fire prepared for the Devil and his Angels.

Watch therefore, good Christians, watch, I say: The Judge stands at the gate. That may happen in a minute, that you may be sorry for for all *Eternity*. *Antony* the great in a certain Sermon which he made to his people, spake thus unto them, Dearly beloved brethren, in matters of this life we have a care to make good bargains, we will be sure to have a pennyworth for a penny. I lay out, for instance, so much money, and I have the worth of it in wares; I give so many crowns, and I have so many bushels of wheat;

wheat; so many pounds, and I have so many quarters of Malt. But we are not so wise in heavenly matters, we will not give things *Temporal* in exchange, for things *Eternal*. *Eternal* life is a thing not worth looking after, we much undervalue it, we will scarce give any thing for it, we will not take any pains or labour to obtain it. And yet what is our labour, suppose the greatest we can undergo? If it be compared unto life *Eternal* the reward of it, it will not amount to so much as one halspeny in respect and reference to a *Million* of Gold. For what saith the *Psalmist*? *The dayes Psal. of our life are threescore yeares and 90. 10. ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow.* But suppose a man should live an hundred years, to speak with the most, and all that while serve God zealously and faithfully, were it not time well spent to gain *Eternity*? were not the labour well bestowed to purchase a kingdome?

I do not mean a kingdome to continue for an hundred years onely, but throughout all ages ; not an earthly kingdome, but the kingdome of heaven. Therefore, Christian brethren, be not puffed up with vain-glory, be not ambitious after worldly honour, be not wearied out with well-doing, be not cast down with afflictions, do not sink under the burden of the Cross, but bear it patiently and cheerfully, rejoicing with the Apostles *that ye are counted worthy to suffer: For I reckon,* saith S. Paul, *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world, think that he hath forsaken any great matter. For what is earth in comparison of heaven? It is but a Centre to the Circle, a Minute to Eternity, a Drop to the Sea, and a Grain of dust to the Dry land. What are our riches? Fading, and uncertain moveables. We are soon taken from them, or they from us. Though with much ado we keep them

Rom.

5. 3.

Rom.

8. 18.

them as long as we live, yet whether we will or no, we must part with them when we die: we cannot carry them to our graves. Why do we not then make a vertue of a necessity? why do we not willingly part with them whilest they are ours, seeing that shortly we must part with them, whether we will or not, when death attacheth us for a debt due to Nature, & then they can be no longer ours? Why do we not lay them out like good Merchants for the *Margarite* or precious pearl of *Eternal* life? Thus sweetly goes on *Athanasius*: But I must leave him, and draw to a conclusion.

Pachomius was wont, whensoever he felt any unlawful thoughts or desires arise in his mind, to drive them away with the remembrance of *Eternity*: and if at any time he perceived them to rebell again, he still repelled them by meditating seriously upon *Eternity*, the *Eternal* punishments of the damned, the torments without end, the fire that never goes out,
and

and the worm that never dieth.
And here I will conclude this con-
sideration with the exhortation of

Pachom. the same *Pachomius* ; Before all
things , saith he , let us every day
think upon the last day ; Let us in
time remember *Eternity* ; Let us
every minute we have to live so
live as if we lived in fear of ever-
lasting torments , that so by the
mercy of God in Jesus Christ
we may for ever escape
them.



THE



To him be glory both now and
for ever Amen. 2. Pet. 3. 18.



Because man shall go to his Eternall
habitation. Eccles :
Alas ? how unlike are the houses of Eternitie
one of them we must inhabit: we must either
for ever rejoyce in heaven or for ever
burne in hell.



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THE NINTH CONSIDERATION

upon
E T E R N I T Y.

The first Conclusion.

NO man living is able in word to expresse , or in thought conceive the infinite space of Eternity. Between a true man and a painted man , true fire and painted fire , there is a great deal of difference ; and yet these are in some kind one like unto another. But between our common fire and the fire of Hell , between the sorrows of this life and the pains of Hell , there is no comparison , no proportion at all. For this life and the sorrows of this

John
15. 6.

this life are measured by space of *time* ; but the life to come, and the sorrows thereof cannot be measured by any thing but onely *Eternity*, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of S. Iohn, by the parable of the Vine-branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is *Eternity* briefly and plainly described: for mark the words well; they runne not in the future, *He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned:* I say they run not in the future, but all in the present tense, *He is cast forth and withered, and men gather them and cast them into the fire, and they are burned. They are burned.* This is the state and condition of the damned, *They are burned*, that is, *alwayes burning.* When a thousand years are past and gone, as it was in the begin-

beginning, so it is still, *They are burned*: And when a thousand and a thousand more yet are gone, As it was, so it is, *They are burned*. And if after certain millions of years the question be asked. What is now the state & condition of the damned? What do they? VVhat suffer they? How fares it with them? There can be no other answer made but this, *They are burned*, still burning, continually, inutterably, *Eternally*, from one age to another, even for ever and ever, Upon this place excellently saith Saint *Augustine*, One of these two must *August.* needs be the condition of the vine-branch, either it must abide in the vine, or else be cast into the fire: if not in the vine, then certainly in the fire. But that it may not be cast into the fire, let it still abide in the vine.

The second Conclusion.

Of those men which do still continue in their finnes, did but
 N know

know how near they are unto Eternity, and everlasting torments; if they did consider well with themselves, how that God in a moment, in a breath, in the twinkling of an eye (as we speak) may suddenly take them away in their finnes, and deliver them up unto death; Then surely, if they had it, they would give all *Spain*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtain but one hour to confesse their finnes, to repent them of the same, and to ask God pardon and forgiveness: They would not, certainly they would not, still hug and embrace their finnes, they would not every day multiply them as they do, they would not lodge the every night in their bosome, and lie snorting in them. For what is a

Matth. 16. 27. man profited, if he shall gain the whole world, and lose his own soul? Though thou lovest every thing else in the world, yet, O man, have a care to keep thy soul. It were needles here to reckon up a Catalogue of the Martyrs of Christ

Christ in all ages. There are whole books of them in great volumes : they are recorded to all posterity , and their names shall be had in everlasting remembrance. But the greatest honour that we can doe them is to follow their good example , to learn of them Christian fortitude and magnanimity ; to fear God more than man , *God Math. which is able to destroy both body 10.28. and soul in Hell , rather then man which can onely kill the body , but is not able to kill the soul ;* to love God more than all the World ; to be willing to part with all for Christ , to lay down our lives for Christ , to loose all to save our souls , and gain *Eternity*. I will conclude here with that excellent exhortation of Saint *Augustine, August.* What then shall we doe, brethren ! What ? What else but whilest we have time amend our lives : where we have done amisse doe so no more ; become new men : That what is threatned and shall certainly come upon wicked and ungodly men , may not fall upon

us; not because we shall not be, but because we shall not be like unto them. Whatsoever is written in the Scripture, is written for our learning, it is the voyce of God. Observe and make good use of what you read: Whatsoever we suffer in this life is but the gentle rod of our most merciful Father, who correcteth us here, as his dear children, that we be not tormented with the damned hereafter. Why then do the light afflictions of this life seem so grievous unto us? Why do we even tremble, and quake for fear, when we do but hear of them? The most grievous sufferings of this life, if we judge aright of them, in comparison of everlasting fire, are very small, yea indeed none at all.



The third Conclusion.

AMongst Christians, God knoweth, there are a great many that either believe there is neither Heav

Heaven nor Hell, or else if they did truly believe it, they would certainly live otherwise then they do. As concerning such men, the question may be very fitly asked, *When the Sonne of man cometh, shall he find faith upon the earth?* Some there are that would fain be thought to be true believers: They confesse it indeed with their mouths, but dissemble with their double hearts: If their words may be believed, they may go for true believers; but if their lives be examined, they may be thought to be no better then Infidels. They never think upon *Eternity*, or very seldome; and when they do, they do but think upon it, and there is all; it is gone in a thought, they never weigh well with themselves what it is, they never seriously meditate upon it, they never rouse their understanding to be intent upon it, they never bend their wills and affections to seek after it, they never imprint it in their deep cogitations that so they may remember it. They scarce begin to think upon it, but

Luke
18. 18.

their minds are presenily some-
where else, their thoughts go a
wandering, their imagination is
working upon somewhat else.
And if at any time some sparks of
devotion and godly desires arise in
their hearts, they are presently
quenched and choked with cares
of this world, with multitude of
businesse, with profits or pleasures,
and such like. And thus miserable
men they stop their eares and close
their eyes, and without fear or
understanding they run hoodwinked
in the way that leadeth to *Eternal*
death. It is observed by the holy
Fathers of the Glutton in the Go-
spel, that he never lifted up his
eyes till he was in torments: All his
life long they were shut against
the poor and against all godli-
nesse: He opened them not till he
was in Hell, when it was too late.
And it is no marvel that so many
men run blind-fold to the house
of slaughter, and *Eternal* sorrow.
For the way is very broad and
pleasant, smooth and plain, a man
can hardly go out of it, there is no
fear

fear of losing himself till he comes to the end thereof- Then he shall perceive that all the while he was travelling, he was quite out of the right way: then I say, when there is no returning back again. Many would like this way well, if there were no end thereof: For, though it rides merrily, it ends miserably: and therefore they do wisely, that leave the great roade, and travel on in the rough way; that choose rather to go through briars and thorns unto an *Eternal Paradise*, then through a pleasant *Paradise* to an *Eternal Prison*; that resolve with themselves to break through all difficulties, counting it beetter to go on weeping and mourning in the narrow way of salvation, rather then laughing and rejoycing in the broad way of destruction. Most true it is whitch *Iob* speaketh, *As the cloud is consumed, Iob 7. 9.* and vanisheth away; so he that goeth down to the grave, shall come up no more: He shall return no more to his house, neither shall his place know him any more.



The fourth Conclusion.

WHosoever useth to descend
 into a deep and serious con-
 sideration of *Eternity*, he will
 be so farre from living licentiously
 & wantonly, that you shall hardly
 ever see him laughing heartily. It
 hath been observed of as many as
 have been raised from the dead, and
 turned again unto life, that they
 were scarce ever seen to laugh at
 all. In particular it hath been ob-
 served of *Lazarus* of *Bethanie*,
 whom Christ loved. He and they,
 as many as have been raised from
 the dead, might truly say with the
Preacher, *I said of laughter, It is*
mad; and of mirth, Whath doth it
Not without cause in this dole.
Cyril of Alexandria confesse him-
 self to be fearful; For he saith
 thus, I am afraid of Hell and the
 punishments thereof, because they
 have no end: I am afraid of the
 devouring worm, because it never
 dieth. Oh that they were wise
 that they understood this, that they

Ecclus
 2. 2.

Deut.
 32. 19.

world

would consider their latter end !

Whosoever is not bettered by the consideration of *Eternity* (I dare boldly say, and think I may say it truly) either he hath no faith at all; or if he hath any faith, he hath no heart at all; or at the best it is but an heart that is dead and without all sense. It was the witty saying of a learned man, That marriage was a short and a sweet song, but that it had a long and a doleful close: so we may most truly say of all the pleasure that we take in sinne, that it is a short and a merry song, but it ends in mourning and lamentation; or rather it is a song *short* for *time*, and *sweet* for *tune* as long as it lasteth: for it runnes much upon *quavers* and *semi-quavers* of *mirth* and *jubilation*. But the *time* suddenly changeth; and the *tune* is altered: for there follows without any *rest* the *larges* and *songs* of *sorrow* and *lamentation*; which cannot be measured by any *time*. For the torments of Hell are *Eternall*.

Oh Eternity, Eternity, Eternity.*The fifth conclusion.*

Whensoever we speak of *Eternity*, we speak alwayes with the least, but we can never speak too much of it. Whatsoever is said comes short of it. No words can utter it, no figures number it, no time can measure it. For *Eternity* is of this nature, take from it what you will, it is still the same. It is neither increased by addition, nor diminished by subtraction. Suppose there were subtracted from it so many years as there are starres in the firmament, drops in the sea, sands on the shore, leaves on the trees, grasse in the field, motes in the Sunne, dust on the earth: What remains? As much as there was, before the *Substraction*. Suppose there were so many years added to it: What then is the *Result*? The same that it was before the *addition*.

The

The *total summe* is neither more nor lesse, then what it was, that is, *Eternity*.

As long as God is, so long shall the damned be tormented. This we have shadowed out before by some similitudes and resemblances, unto which we will adde one more out of *Bonaventure*. If one of the damned, saith he, should weep after this manner, That he should let fall but one tear in an hundred years, and those tears should be kept together so many hundred years till they would equal the drops of the sea: Alas! Alas! (Not to speak of the sea) How many millions of years must needs passe before they can make one little river! or if they should at length make a whole sea of water; yet even then it might truly be said, *Now Eternity beginneth*. And if he should weep again after the same manner till he made another sea; yet then also it might be said again as truly as before, *Now Eternity beginneth*: and so on forwards for ever. Let no man
once

once doubt of the truth hereof ; for between that which is finite and that which is infinite, there is no proportion. But this seems wonderful and strange unto us, because our imagination cannot conceive it : It cannot reach unto that which is so farre remote ; It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawn to the consideration of *Eternity* ; because it blusheth in a sort, and is ashamed, or else for indignation cannot endure to tire it self in the search of that which cannot be found out. But let us put away this foolish and shameful modesty, and let us force our understanding to the due and serious contemplation of *Eternity*, and let it be our daily exercise to be still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us : And so shall we never do amisse. Say what we can, think what we will, imagine so many millions of millions

yea

years as it is possible for the mind of man to conceive, we shall still come short of the measure and length of *Eternity*: The years of *Eternity* are more, farre more, yea infinitely more. This is certain, and without all controverſie.

The Prophet *Daniel* ſignifieth the incomprehenſible dimension and length of *Eternity* in theſe words, *They that be wiſe ſhall Dan. ſhine as the brightneſſe of the fir- 12. 3. mament, and they that turn many to righteousneſſe as the ſtarres for ever and ever.* Mark theſe words, *For ever and ever.* As if he ſhould have ſaid, No words are ſufficient to expreſſe the nature of *Eternity*. It is *for ever and ever*: Here is all that I can ſay of it: Though more might be ſaid in reſpect of its own nature, yet I am not able to ſay more. Obſerve his *Auxefis*, or his *augmentation* of it by *multiplication*; *For ever*, that is, for *Eternity*: but he thinketh that not ſufficient, and therefore he doubles it, *and ever.* And yet Latine

it is expressed more fully, in these words, *In perpetuas Æternitates, To perpetual Eternities*: Mark here, he saith not, *In Æternitatem*, *To Eternity* barely in the *Singular number*; but *In Æternitates*, *To Eternities* in the *plural*, as if one were not enough: neither doth he rest here indefinitely, saying *To Eternities*, nor yet doth he adde any finite term, because none can expresse it, but an infinite, *Perpetuas, Perpetual*; *In perpetuas Æternitates*, *To perpetual or Infinite Eternities*. Now if one *Eternity* is without end, what are two? what are ten? what are an hundred? what are infinite! If we should multiply the great year or years a thousand times, it would not amount to the least fraction of the numberlesse number of *Eternity*. They say that the eighth celestial *Orb* or *Sphere* is moved wonderful leisurely beyond all comparison: For though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its

own proper circuit but once in thirty six thousand years, and this space of time they call *The great year*, or *Plato's year*. But compare this with *Eternity*, and it will appear to be but a moment, but an instant, but a minute, indeed nothing at all. It is a true saying of *Boetius*, that an instant or point of time, and ten thousand yeares, compared together keep better proportion, then ten thousand yeares and *Eternity*. But hear what *Saint Iohn* saith, *Little children*, it *I Iohn* is the last time, or the last hour. 2. 18. And this he said one thousand six hundred years ago. It is most true therefore what *Saint Augustine* *August.* saith, Whatsoever hath an end, that thing is but short. *Eternity* is a word consisting but of four syllables, but it is a thing without end. Therefore set thy love upon *Eternity*. Let Christ be thy end, and thou shalt reign with Christ without end.

The sixth Conclusion.

IT is not to be believed that any man that hath but the least sinack of true Religion can be so farre carried away by his impotent and unruly passions (if he be not as bad as a beast, ruled meerly by sense, and serving onely his sensual appetite : For the wicked and ungodly man, even then when he is almost swallowed up in the deep pit, whereinto his sinnes have plüged him headlong, even then, I say, doth but laugh at it, regards it not, is not a jot troubled at it) It is not to be believed, I say, that any man that hath any Religion at all in him, can be so farre carried away by his headstrong and unbridled passions, but if he will spend a part of an hour every day in meditating upon *Eternity*, yea if he will but once in a week seriously think upon it, he will mend his manners, he will change the course of his life to better, he will certainly become a new man : O

a proud man, he will become humble and lowly; of an angry man, he will become mild and gentle; of an unclean man, he will become chaste and continent, of a drunken man, he will become sober and temperate. He will put on, not the outward, but the inward habit of a true religious and godly man. He will become such a one, not in clothes and outward expression, but in heart and inward affection. Neither will he rashly and unadvisedly, slightly and negligently, upon a spurt all at once on the sudden passe from one extreme to another: (such alterations are not good, neither will they continue long.) But he will again and again weigh the matter well with himself, he will consider well upon it, he will fasten his serious thoughts upon it, he will often revolve in mind *Eternity, Eternity, Eternity*, that shall never have end, and never, never end; which shall last throughout innumerable, incomprehensible, infinite.

nite ages. This will he do with consideration and attention, and often ruminate upon it, as beasts chew the cud. Meat though never so good and wholesome, if it be not chewed in the teeth, prepared in the mouth, digested in the stomach turned into bloud, and distributed by the veins into all the parts of the body, turns to poison rather then to nourishment, begets all manner of diseases, is retained perhaps sometime in the body, but doth more harm then good, were it great deal better out then in. Even so the thoughts of Death, Judgment, Heaven and Hell, are good and wholesome, godly and holy but none more then the thought of Eternity, which may worthily be called the *Quintessence*. But as it is with meat, not the taking of it merely into the mouth, but the good digesting of it in the stomach, the turning of it into good bloud in the liver, and the distributing of it into all the parts by the veins nourisheth the body: So it is with these precious thoughts of Death

Indg

Judgement, Heaven, Hell and Eternity, not the bare thinking upon them, but serious thinking upon them with our selves, setting apart all cares and worldly distractions, the pondering of them well in our hearts, and the often ruminating upon them, this is it that feedeth and nourisheth the soul. If this be not done, the rest is to little purpose: without this even the reading of the holy Scripture is fruitlesse, the hearing of the word preached is unprofitable. Many hear Sermons often, read the Scripture over and over again, and yet are little bettered by it, because they do not meditate upon what they have both read and heard. When they hear, what comes in at one ear goes out at the other: when they read, the eye is no sooner off from the book, but what was read is soon slipt out of memory. Before they can practice what they have heard or read, they have quite forgotten what they should do. Therefore if we will read or hear with profit, we must spend

spend some time in meditating and pondering with our selves what we have read and heard. This lesson we may learn of the blessed Virgin the mother of our Lord, *But Mary kept all these things, and pondered them in her heart.*

Luke
2. 19.



The seventh Conclusion.

FEW or none believe, or else do not well understand and weigh with themselves these words of Christ, *Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.* This again our Saviour repeats by the mouth of *S*

Matth. 7. 13. *Christ, Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it.*

Luke 13. 21. *Luke, Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able.*

August. *Whosoever laughs at this faith, and therefore will not believe because he doth not see when*

when that shall come to passe which he did not believe, he shall blush and be confounded, he shall be confounded and separated from the blessed, he shall be separated from the blessed and have his portion with the damned.

Hieronimus Platus reports of a certain woman, that hearing *Bertoldus* a powerful man in the pulpit inveigh very vehemently and bitterly against a sinne that she knew her self guilty of, fell down dead in the Church; and after a while by the blessing of God upon the prayers of the Congregation coming again unto our self, related unto them what she had seen in this trance, saying thus, Me thought I stood before Gods tribunal, and threescore thousand souls more with me, called together from all the parts of the world, to receive their final sentence: And they were all condemned and adjudged to *Eternal* torments, but onely three. Oh! what a fearful thing was this! I should hardly believe this womans relatiō, but that I believe

- lieve Christs asseveration in the
 Mat. Gospel, *Wide is the gate and broad*
 7.13. *is the way that leadeth to destru-*
ction, and many there be that go
 14. *in thereat: And again, Strait is*
the gate and narrow is the way
that leadeth unto life, and few
there be that find it, It may seem
strange to flesh and bloud that God
the Father of Mercies should pass
the sentence of condemnation up-
on so many, I do not say threescore
thousand, but threescore thousand
thousand: and what man would
believe it, were he not perswaded
of the truth thereof, upon the con-
sideration of the sovereign and
infinite majestie of God which is
offended; the unutterable malice
sinne which is committed, and ma-
ny evident testimonies of Scripture
by which it is plainly proved: I
trembles at it saying, A land
 Job. *darknesse, as darknesse it self, and*
 10.22. *of the shadow of death, without*
any order, and where the light is
as darknesse, or according to the
Latine, where there is no order, and
where everlasting horror dwelleth

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Saint Matthew affirms as much in
the words of our Saviour, *Depart, Matth.¹
from me ye cursed into everlasting 25. 41.]*
fire. Let us consider these things
well with out selves, and whilest
we have time let us wash away our
finnes with the tears of repen-
tance, for fear least God suddenly
snatch us away, and give us our
portion to drink with hipocrites in
the bottomless pit of Hell, where
there is nothing but weeping and
gnashing of teeth, where the worm
never dieth; and the fire never goes
out, from whence there is no re-
demption, no redemption, I say,
and again I say, no redemption;
No, not any comfort at all, not so
much as a little drop of cold water.
If the godly themselves, who are
in the state of grace and in the fa-
vour of God, whose minds and
wills be good, if they I say could
sufficiently conceive from what
grievous torments they shall be de-
livered at the day of judgement,
and into what unutterable and un-
conceivable joyes they shall enter,
without doubt they would use no
delay,

delay, they would not let an hour
 passe, but out of hand they would
 take their leave of all vanities,
 forsake the world, and leave the
 dead to look after the dead: But
 as for themselves, they would be
 daily and hourly well employed
 about their Masters businesse, al-
 wayes studying to please God
 ever lauding and praising him for
 his goodnesse and mercy towards
 them, in blessing them in part
 here in this world, and giving
 them an assured promise of ever-
 lasting blessednesse in the world to
 come, for delivering them from
 the torments of Hell, and giving
 them entrance into the joyes of
 heaven. It is the saying of Saint
 Gregory, The evils of this pre-
 sent life seem the more hard un-
 to us, the lesse we think upon the
 good which shall follow hereafter.
 And because we consider not the
 exceeding great rewards which are
 laid up for us, therefore we
 count the afflictions of this world
 grievous to be born: whereas if
 we did lift up our minds, and raise

Gregor.

our

our thoughts to the contemplation of those things which are *Eternal*, and not subject to any change; if we would have an eye unto them & set our hearts upon them, we would certainly count the sufferings of this life, & whatsoever hath an end, to be as nothing; & again, *joy in tribulation* is a song in the night: For although we are outwardly afflicted with the sense of sorrows *Temporal*, yet we are inwardly comforted with the hope of joys *Eternal*.

Much after the same manner reasoneth S. *Augustine*: If thou wouldst but attend, saith he, unto what thou shalt hereafter receive, thou wouldst count all the sufferings of this present life to be but light, and altogether unworthy of the glory which shall be revealed. For brethren, (to speak of the worth of things) for *Eternal rest* man should be content to undergo *Eternal labour*, and for *Eternal joy* willingly suffer *Eternal sorrow*: But if the labour and sorrow were *Eternal*, when could a man come to rest and joy

O

joy *Eternal*? Therefore upon necessity thy *tribulation* must be but *Temporal*, that so at length thou maist receive a *reward* which shall be *Eternal*. For hang up the scales, and put *Eternity* in one, and a thousand years in the other: what do I say, a thousand years? yea ten thousand, yea an hundred thousand, and yet more, a thousand thousand, they are all too light to weigh with *Eternity*; there is no comparison between them. And yet further, to make them more light, As they are but *Temporal*, so likewise they are but *short*, and of no continuance, they last but for a few winter-dayes, when they are at the shortest, or rather but for one day, and that a fleeting one; the day of this life which is soon past, and they are gone. Though a man therefore should suffer all his life long even to the last breath, though he should suffer, I say, labours, griefs, sorrows, imprisonment, scourges, hunger, thirst all his life long, even to the last breath, yet his suffering

are but short, because his life is but short. For the dayes of our pilgrimage are but few, though evil, 47. 9. as Iacob told Pharaoh. And Man that is born of a woman is of few dayes: though as Iob Iob 14. complaineth, full of trouble. And 1. Behold, saith David, thou hast Psal. made my dayes as an hand-breadth 39. 5. (and that is but a short measure, and yet he goeth further) and mine age is as nothing before thee. And as our life is short, so is our Affliction light, but it worketh for us a far more exceeding and 2 Cor. 4. Eternal weight of glory: when this short life and light labour is ended, we shall inherit everlasting life, an Eternal kingdome, and felicity without end: we shall be made equal to the Angels, heirs Rom. 8. of God, and joynt-heirs with 17. Christ. Oh! For how little labour how great a reward! And again, Augustine in another place, The thoughts of God are very deep. Where is the thought of God? and what is his purpose? He letteth the chains loose for the present, but af-

terwards he will draw them in. Do not rejoyce and sport thy self, like the fish in the water, which having got the bait in her mouth, playeth up and down, but being struck with the hook in the jaws may be pulled up at the fishers pleasure. The time which seems long unto thee is indeed but short, very short. For what is the life of man compared with *Eternity*? Wouldest thou be patient and long suffering? Consider Gods *Eternity*: Dost thou onely consider thine own dayes, which are but few and short, and dost thou think that in them all things shall be fulfilled; That the wicked should be condemned and the godly crowned? Wouldest thou have all these things fulfilled in thy few and short dayes? God shall fulfill them in his own time. God is *Eternal*, God is patient and long suffering: And thou sayest, But I cannot be patient and long-suffering, because I am not *Eternal*. But thou mayest be if thou wilt. For do but joyn thy heart to God

Eternity, and thou shalt be *Eternal* with him. If thou beest a good Christian, and well instructed in the fear of the Lord, thou wilt certainly conclude, God hath reserved all unto his own judgment. The good and godly men are troubled and afflicted: For God chastiseth them as his own children. But the wicked and ungodly men come into no such trouble and affliction: For God casteth them off, and condemneth them as aliens. A certain man hath two sonnes; He chastiseth the one, and letteth the other go without any chastisement: The one, if he goes never so little awry is presently buffeted, whipped and scourged; the other, let him do never so ill, he never hears of it, he is not so much as once rebuked for it. What is the reason: He that is punished, is the fathers heire; and he that goes unpunished is disinherited. For what should the father do? He sees there is no hope of him, and that he is past grace, and therefore he lets him alone to do what he

O 3 listeth.

listeth. But yet notwithstanding, the sonne which is ever and anon punished for the least offence, will be ready to bemoane & deplore his own case, and count his brother happy which goeth unpunished. He will, I say, unlesse God hath given him a wise and understanding heart, to know what maketh for his own good. He will be apt to say in his heart, My brother followeth all ill courses, taketh his pleasure, wasteth his means, doth what seemeth good in his own eyes, is ever breaking my fathers commandement, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I go but to the next door, if I do but step aside, stirre but a foot, but an inch beyond my bounds, presently I am called in question, Sirrah where have you been? there is no hope of pardon, I am sure to smart for it. This is my case. And I say, Thou art in a farre better case then thy brother; and if thou beest not a fool, thou wilt think not

so too : For in that thou art corrected, it is a sign that thou art best beloved. If thou thinkest only upon thy present state, it cannot but seem grievous unto thee : But if thou hast an eye to the Inheritance which is reserved for thee, again it cannot but seem joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy Father that which followeth, as the summe of all that hitherto hath been said. How great and wonderful is the mercy of God ! He saith not, Labour thou for ten hundred thousand years together ; nor yet, one thousand years ; nor yet, five hundred years. But what ? Labour whilest thou livest : it is but for a few years ; after that thou shalt have rest, such rest as shall have no end. Consider this well with thy self, Thou art enjoyned to labour but for a few years, and amidst thy labour art not without some joy, not a day

O 4 passeth

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O 4 passeth

passeth in which thou mayest not receive comfort and consolation.

But rejoyce not thou after the manner of the world, but as the

Phil.

4. 4.

Lord alwayes : and again I say, Rejoyce : Rejoyce in Christ, Rejoyce in his word, Rejoyce in his law.

2 Cor.

4. 17.

For it is true which the Apostle saith, Our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternal weight of glory.

Consider what a small price thou art to give, but the husk of an Akorn, for everlasting treasures : The husk of thy short labour : for rest Eternal.

Hast thou joy for a time ? Do not trust too much to it. Art thou sad and sorrowful for a time ?

Do not despair of joy and comfort. Neither let prosperity puffe thee up, nor aduersity cast thee down.

God hath promised unto thee Eternal life : Therefore contemn Temporal felicity.

He hath threatned Eternal fire : Therefore contemn all Temporal sor-

rows.

To conclude then with the same divine authour, Let us therefore be in love with *Eternal life*; and thereby we shall come to know how much we ought to labour for the obtaining of it: For we see that those men which are lovers of this present life, which is but temporal, and shall shortly have an end, labour with might and main to preserve and prolong it as long as they can. And yet they cannot escape death: For that at one time or other will seise upon them. All that they can hope for, is but to put it off for a little time. When death approacheth, then every one is labouring and seeking to hide himself, ready to give and part with any thing that he hath to redeem his life. He sends for the Physician, he will be ruled by him in any thing, he will take any thing at his hands he will suffer any thing, purging, bleeding, cupping, scarifying, and what not? You see, what charge a man will be at, and what pains he will voluntarily endure, to live here

O 5 though

though but for a short time : And yet he will scarce be at any charge, or take any pains, after this life ended to live for ever. Brethren, it should not be so. If there be such labouring and watching, such sending and going, such running and riding, such spending and praying, such doing and suffering, to live here a while longer : What should we not willingly do and suffer to live for ever ? And if they be accounted wise, which labour by all means they can to put off death a while longer, being loth to lose a few dayes : What fools are they which live so, that finally they lose the day of *Eternity* !

Think upon those things well with your selves, O mortal men, and foresee the day of *Eternity*, whether of joy or of torment, before it cometh. For although all other things passe away, yet *Eternity* still remaineth, and shall never passe away.

CHAP. I.

*The Punishment of Eternal
death.*

THe *Messenians* had a certain prison or dungeon under earth void of air & light, and full of Hellish horreur: which as it was a most dismal place, so had it also a glorious title; for it was called the *Treasure-house*. This prison or dungeon had no doors at all to it, onely one mouth, at which the prisoners were let down by a rope, & so it was stopped up again with a great stone. Into this *Treasure-house* was *Philopæmen* that great *Emperour* of *Greece* cast, and there by poyson he ended his life, God also hath his *Treasure-house* under earth, if I may so speak: But, I pray you, what a one is it? It is of most wicked and ungodly, desperate and damned men.

Attilinus a Tyrant of *Padua* (as *Iovius* reporteth) had many prisons so infamous for all kind of miseries and torments, that who-

whosoever were cast thereinto counted their life misery, and their death happiness. Death might come in there without knocking, he was so welcome unto them, and so long look't for. For this was their hard usage, They were laden with irons, starved with hunger, poisoned with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingering death. There every one was judged most miserable but he that was dead and could feel no misery. Whilst they lived it was a punishment worse then death to have their habitation amongst the dead. For the dead bodies lay on heaps rotting amongst the living in such manner that it might be truly said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the infernal prison of Hell. Whatsoever misery was suffered in *Actio-
linus* his prison in this regard it

was tolerable, because it was of no long continuance, being to last no longer then a short life, and quite vanishing away at the hour of death. But the Treasure-house of the damned, which is Gods prison, is void of all comfort: The torments thereof are intolerable, because they are *Eternal*. Death cannot enter in there, neither can those that are entred get out again: But they shall be tormented for *evermore*. For *evermore*? What a fearful thing is this! They shall be tormented for *evermore*. It was a most true saying of *Cassidorus*. As no mortal man can apprehend or understand what the *Eternal reward* is, so neither can any man conceive or imagine what that *Eternal torment* is.

The *Persians* had a prison into which a man might enter easily, but being once in, could get out no more; or if he did, yet very hardly. And therefore it was called *Lethe*, or *Oblivion*. It is an easie matter to descend down into Hell; but to ascend up again it is altogether im-

impossible. Was ever any heard to return from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindful of the damned; that he will ~~never~~ remember them to have mercy upon them. Hell is called the *Land of Oblivion* or *Forgetfulness*, and that for two reasons (as a godly and learned Writer observeth) First, Because, saith he, they remember God no more for their good, neither have they any memory at all of things past, but such as doth afflict and torment them. All their pomp and glory, pleasures and delights, are quite forgotten, or else not remembered without grief and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious, and merciful, neither will he send his angels at any time to minister unto them the least comfort: If once in, there is no coming out again. For what said *Abraham* unto the rich Glutton frying in Hell; and desiring him

to send *Lazarus* to cool his tongue with a drop of water? *Between us and you there is a great gulf fixed,* *Luke*
so that they which would passe 16.26.
from hence to you ; cannot ; neither can they passe to us , that would com from thence. Oh gulf full of horroure and despair ! Oh *Eternity* of torments , the very thought whereof is able to make a stout man quake and tremble ! The wicked and ungodly men dig their own graves, and dwell therein for evermore : But what manner of graves do they dig ? They dig as deep as Hell, where the rich *Glutton* was buried, from whence he *Luke*
lifted up his eyes in torments and 16.23.
saw Abraham a farre off , and Lazarus in his bosome , to his greater torment. Oh what a terrible deep is this ! Oh what a fearful grave is this. Who lieth here ? He that suffered *Lazarus* to lie at his gate, having no compassion on him. How is it with him now ? He lodgeth in flames of fire in stead of his soft bed : he is scalded with thirst, and his sweet cups are taken
 from

from his mouth; his table is removed, and he hath no other food but fire and brimstone; he is not now dancing and exulting for joy, but gnashing his teeth for hellish desperation. They that are shut up in prison here in this world, have hope for their comfort; it may be they shall be delivered, and redeemed out of prison: But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternal* desperation.

It is a short, but a terrible Sermon that God preacheth by the Prophet *Ezekiel* in these words,
Ezek. *Say to the Forrest of the South,*
 20. 47. *Hear the word of the Lord, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: The flaming flame shall not be quenched.* How many tall Cedars, how many wicked and ungodly men flourish and wax green in this life for prosperous successe in all outward things, and yet are dry and withered for want of virtue! Hear this therefore every green,
 and

and yet dry and withered tree, I will kindle a fire saith the Lord, and the flaming flame shall not be quenched. In Hell, whither you make such great hast, there are no Holy-dayes, no Festivals, no set times in which the fire shall cease burning. There is *Eternal* grief, *Eternal* death, *Eternal* sorrow, without the mixture of the least comfort. Night and day there is no rest, no sleep at all, but continual watching and waking for grief and anguish, and intollerable torments in everlasting fire. There shall you alwayes have your being, that you may alwayes be tormented: There shall you alwayes live, that you may alwayes die. If you will not believe me, believe Saint *Augustine*, whose words are these, *August.* The ungodly, saith he, shall live in torments: but they which live in torments shall desire, if it were possible, that their life were ended. But death hears them not, there is none to take away their life; Their life shall never end, because their torments shall never end.

But

But what saith the Scripture ? The Scripture doth not so much as call it life. For life is a name of comfort : but what comfort can there be imagined in tortures and torments, frying and broyling in everlasting fire ? But what doth the Scripture call it ? *The second death*, that is, a death which followeth after the first and natural death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth ? We may better indeed expresse what it is not, rather then what it is. As it cannot properly be called a death, so it may be truly said that it is no life : And as concerning them that have part therein, as they cannot properly be said ever to die, so again it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrows and torments, is not to live. Therefore that life is no life ? But the onely life indeed is that life which is blessed ; and that life onely is blessed, which is *Eternal*. Again,

we have another place in the same Father to this purpose ; if the soul liveth in *Eternal* torments , tormented with the unclean spirits, this is rather to be called *Eternal* death, than *Eternal* life. For there is no greater or worse death, then that death which never dieth.

August.

Gregor.

Saint *Gregory* also giveth the like testimony. In Hell, saith he, there shall be death without death, end without end, because death ever liveth, and the end ever be-
 ginneth : there death shall never die. Oh death, how much sweeter wert thou , if thou wouldst take away life, and not compell those to live, who would fain die ! But so it is : the number of the years in Hell are without number. It passeth the skill of the best *Arithmetician* to find out the number thereof. God himself knoweth no end thereof. After a thousand thousand millions of years past, there are still as many more to come; and when those also are past, there are yet as many more to come; and still they are as far from
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the last as they were at the first. It is now above five thousand years since *Cain* that slew his brother *Abel*, was cast into the lake that burneth with fire and brimstone: and yet the number of the years throughout which still he is to be tormented, is as great still as it was the first day of his torment; and after certain millions of years, the years of his torments for their number shall be nothing diminished: It shall be all one as if he were cast into the fire but this present hour. And though the rich glutton mentioned in the Gospel, be tormented two thousand years together, yet still he doth burn, and shall burn for ever; neither shall he obtain so much as a little drop of water, though he use never so much intreaty, not so much as a little drop of water to cool his inflamed tongue.

These things we often hear of, and when we hear them, we do but laugh at them. Certainly we count it but a light matter to burn
in

in *Eternal* fire. Here a man might well ask the question, *Where are your tears. O mortal men, ye that are given so much to laughing?* This is our condition: A small losse if it be but a matter of three half pence, will wring great store of tears from us: but as for an infinite and irrecoverable losse, that we can brook easily, we can digest that with laughter. When we are cited to appear at the barre of an earthly judge, then we quake and tremble: But as we are going to Gods Tribunal, (for every day we rid some of our way, we walk on step after step, will we, nill we; and yet as we are going) we sport by the way. When we go to sea, we are afraid of shipwrack: But without either fear or wit we lanch into the deep sea of *Eternity*, and make but a laughing matter of it.

It is the wish of Saint *Bernard*,
Oh that men were wise! that they
were wise! Oh that they were
wise! What then, holy *Bernard*?
Oh, then would the image of *Eternity*

nity begin to be reformed in them. Then would they order things present wisely, judge of things past understandingly, and fore-see things to come providently.

Here we have Saint Pauls command to the *Ephesians*, and not his wish onely, for his words runne in the *Imperative Mood*, and not in the *Optative*: Brethren, see that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the dayes are evil. The great businesse of our salvation, ought circumspectly, diligently, & carefully to be regarded of us. It is the most foolish thing in the world for a man having but little time allotted him, so spend it prodigally in vain delights, whereas he should like a thrifty merchant imploy it rather for his best advantage, to purchase a portion in blessed *Eternity*. If we think to gain heaven by sporting, playing and idling, we are much deceived. To be telling of tales, or giving ear unto them when they are told; to be given to our ease, and spend our

Ephes.
5. 15.

16

our time in idlenesse; to be calling for our cups, and sit so long at them till we cannot stand, This is not to redeem the time. But this is truly to redeem the time, To give our selves to labour and study, prayer and meditation; not for a spurt and away, but to hold on in this course constantly unto the end; This, I say, is truly to redeem the time. It is the counsel of Saint *Augustine*, to *August.* steal some time from our worldly businesse. Will any man sue thee at the Common law? Be content, saith he, to lose something, that thou mayest be at leasure to serve God, and not follow suits: for that which thou lovest, is the gaining of time. For as thou givest thy money and buyest bread; so be content to lose thy money, that thou mayest buy rest, and opportunity to serve God: for this is indeed truly to redeem the time.

So ought we to spare for no cost, but willingly part with any thing to gain an opportunity of doing good,

Anselm good, seeing that the dayes are evil. The dayes of this life are full of sorrows, griefs, dangers, and tentations which ever and anon take from us the opportunity of doing good; So saith *Anselm*. But if we let slip the opportunity of doing good when it is offered, and let our dayes consume away in meer purposes of amendment of life, without bringing them to good effect: from thenceforth it is in vain to look for any opportunity of doing good; we shall not obtain one minute of time; our losse is altogether irrecoverable.

Naz. Our life, saith *Nazianzen*, is like a *Mart* or a *Fair*: When the day appointed is once over, there is no more buying any commodities. If then we will buy any thing, we must do it quickly, whilst the *Fair* lasts: We must live godly whilst we have time to live: We must serve God, whilst we are strong and able. The *Preacher*

Eccles. often beats upon this, *Whatsoever*
 9. 10. *thy hand findeth to do, do it with*
thy might. The *Apostle* often
 spurs

spurs us on to lay hold upon opportunity, and make good use of our time. *As we have therefore opportunity, let us do good to all men:* *Gal. 6. 10.*

For, now it is high time to awake out of sleep. Thou sleepest, sayth Saint *Ambrose*, but thy time sleepeth *Rem. 13. 11.*

not, it runneth apace, yea it flies with wings. Happy he, happy they that think upon these things, to do thereafter; that live so, as at the point of death they will desire to have lived; to do such things, as they will rejoyce to have done when they are translated to *Eternity*. *A light neglect now will prove Eternal losse.* Whatsoever we think, speak, or do, once thought, spoke, or done, it is *Eternal*, it endureth for ever.

CHAP. II.

The reward of Eternal life.

He life in heaven is life indeed, and the most perfect and abso-

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lute

lute life of all others, in that it is *animal*, in that it is *humane*, in that it is *angelical*, yea in that is *divine*. There lives the *Memory*, by the perfect remembrance of all things that are past: There lives the *Understanding*, by the knowledge and vision of God: There lives the *Will*, and enjoyeth all manner of good, without fear of losing it. In like manner liveth there the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irascible*. There live all the *Senses*, and are filled with delights and lights. There is heard no sighing, no lamentation, no grief or sorrow, nor so much as the least sign thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitterness and sorrow. Let thy eyes be silent, they never saw the like; let the ears be silent, they never heard the like; let thy heart be silent, it could never conceive the like to this life. This life included within it self all pleasures, riches, honours, and all the delights of this

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lives, senses, and faculties. S. *Augustine* as it were set on fire with *de Civitate Dei*, the fervent desire of this life, breaketh forth into these words, How great happiness shall be there, where there is the presence of no evil, and the absence of no good: where we shall be continually praising God, who is all in all; *Blessed are they that dwell in thy House: they will be still praising thee.* All the faculties of our souls and members of our bodies being made incorruptible, shall be ever setting forth the praise of God. There shall be true glory and praise indeed, where neither he that doth give praise and glory can be deceived, nor he to whom it is given can be flattered. There shall be true honour indeed, which shall be denied none that is worthy, nor bestowed upon any that is unworthy, which none that is unworthy shall desire or seek after; where he that is unworthy shall be permitted to abide. There he which is giver of virtue, shall be the receiver thereof: for he hath promised

sed himself ; and what could he promise greater and better than himself ? The Prophet *Jeremie* is witness of this his promise , in these words , *I will be their God, and they shall be my people.* I will be unto them whatsoever with honestie can be desired, I will be unto them life, and health, and food, and plenty, and glory, and honour, and peace, and every good thing : For this is the meaning of these words, *God shall be all in all ;* He shall be the end of our desires. And one great good there is to be found in that blessed Citie of God, which is not elsewhere to be found, and that is this, That no inferiour there shall envy his superiour , but they shall be like members of the natural body compacted together in a friendly and peaceable manner, where the finger desireth not to be the eye, nor the foot the head, but every member is content with his own place. And a little after saith the same Father , There shall we keep *Eternal Sabbath* of rest, and the

shall we taste and see how sweet *August.*
 the Lord is, we shall be filled with *de civi-*
 his goodnesse, when we shall be all *tat. Dei.*
 in all. O God my God! Thou art
 Love and charity, Truth and Ve-
 rity, true *Eternity*, and *Eternal* Fe-
 licity.

Another speaketh unto this life,
 by way of *Apostroph*, after this *Autor.*
 manner, In thee there is no corrup- *libr. de*
 tion, nor defect, nor old age, nor *spir. &*
 anger, but perpetual peace, and *anima.*
 solemn glory, and everlasting joy,
 and continual solemnity. There is
 joy and exultation, there is an
Eternal spring. There is alwayes
 the flower and grace of youth and
 perfect health.

Non est in te Heri nec Hesternum;

Sed est idem Hodiernum :

Tibi salus, tibi vita,

Tibi pax est infinita :

Tibi Deus omnia. That is,

Yesterday was with thee never;

But to day is present ever :

Thou hast peace that ever lasteth,

Health and life that never wasteth :

God is all in all.

Psal. *Glorious things are spoken of*
 87. 3. *thee, O City of God. In thee have*
their habitation all those that re-
joyce: in thee there is no fear;
in thee no sorrow. All desires are
turned to joyes. Whatsoever a man
can wish for is present with thee:
Whatsoever can be desired, is in
thee in abundance. They shall be

Psal. *abundantly satisfied with the fatness*
 36. 8. *of thy house: and thou shalt make*
 9. *them drinke of the River of thy plea-*
sures. For with thee is the fountain
of life: in thy light shall we see light,
when we shall see thee in thy self,
and thee in us, and our selves in
thee, living in everlasting felicity,
and enjoying the beatifical vision
of thee for ever.

And though this felicity be e-
 verlasting; yet a man may obtain
 it in a short time, and with little
Mark 8. labour. *I have compassion on the*
 2. *multitude, saith our Saviour, be-*
cause they have now been with me
three dayes, and have nothing to eat.
 Sweet Saviour, dost thou count
 it such a matter for us to abide
 with thee three dayes, and eat no-
 thing?

thing? and why, sweet Jesus, dost thou not rather tell us of the dayes of *Eternity*, and the everlasting joyes wherewith we shall be abundantly satisfied in the kingdome of heaven? God taketh notice of the least service that we performe, and it is precious in his sight: He telleth the very hairs of our heads; and much more then will he tell the drops of bloud that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with Saint *Hierom*, Oh! How *Hierom*. great a blessednesse is this, To receive great things for small, and *Eternal* things for *Temporal*; and further to have the Lord our debtour! But thou wilt be ready to say, It goes hard to be in sufferings every day; and though all other things might easily be endured, yet death is terrible. Christian brother, I am ashamed to heare thee say so: it is foolishly spoken, and like a childe. Knowest thou not thus much? I know that I

ascend to descend, flourish to wither, am young to grow old, live to die, and die to live blessed *Eternal*.

Isa. 26. 4. ly. Trust therefore in the Lord for ever: For in the Lord Iehovah is everlasting strength.

Again St. *Augustine* comes unto my mind, who upon the words of our Lord saith thus, Our Lord and Saviour concluded with these words, saying, *These shall goe away into everlasting punishment, but the righteous into life Eternal.* It is life *Eternal* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternal* is promised unto them. What wouldest thou have? Life? Well, thou shalt have it. What art thou afraid of? Is it Death? Well, thou shalt not suffer it. But they which shall be tormented in Hell-fire, shall have a desire to die; and death shall flye from them. To live long therefore is no great matter; yet more, To live alwayes, is no great matter; but To live blessed, that is a thing

thing to be desired, that is a great matter indeed.

Therefore thou shalt live in heaven, and shalt never die; There shalt thou live blessed for evermore : for neither shalt thou suffer any evil; neither shalt thou be in fear of suffering; for there it is impossible to suffer any evil. There shalt thou possesse whatsoever thou canst desire; and what thou possessest, thou shalt desire still to possesse. Thou canst not be cast out of possession : And this shall satisfie thee. It was there, that David did expect to have his thirst quenched, and his hunger satisfied. *In thy presence is fulnesse of joy, at thy right hand there are pleasures for evermore*: and again, *My soul thirsteth after thee*: and yet again, *As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness*. This is a new and a strange voyce for a King : He hath his table well furnished with all kinds of dishes : and yet as if he were hunger-starved he hopes to be filled.

led at anothers table : His own
 bread and his own wine would
 not serve his turn, to appease his
 hunger, or to quench his thirst.
 There was other bread that he
 had a mind to, and other liquour
 that he so thirsted after, the bread
 of heaven, and the water of life.
 For what is the plenty and abun-
 dance of all the Kings of the earth?
 It is nothing else but mere want.
 And what is the dainty fare at
 their great tables? It is but like the
 beggers pitcher, if it be compared
 with the fatness of Gods House
 and his heavenly table. Come eat
 and drink, and be filled, my belo-
 voved, shall the King of Heaven
 say : this feast of mine shall never
 be ended : there shall come no
 sorrow after it : As it is *To day*,
 shall it be *For ever* and ever. Ne-
 ther can Saint *Augustine* here con-
 tain himself, but he breaks forth
 again into this exclamation, O
 life of lives surpassing all life
 Oh everlasting life ! Oh life ble-
 sed for ever ! where there is joy
 without sorrow, rest without
 bo

bour, riches without losse, health without sickness (there is no such matter in this life) abundance without defect, life without death, perpetuities without corruptibilities, beatitude without calamities; where all good things are in perfect charity, where all knowledge is in all things, and through all things, where the Majestie of God is seen in presence, where the mind of the beholders is filled with the bread of life: They alwayes behold Gods presence, and still they desire to behold it; they desire to behold it, and yet without anxiety; they are satisfied with it, and yet without satiety.

And that thou maist understand and know, good Christian brother, that this superexcellent glory, these celestial riches, this heavenly kingdome is to be bought, hear what the same Saint *Augustine* *Ecclus.* faith; I have to sell saith God, I have to sell; come and buy it. 5. 7.
Lord, what is it that thou hast to sell? I have rest: Come and buy

it. What is the price of it? The price is labour. And how much labour is *Eternal* rest worth? If thou wilt speak the truth and judge aright, *Eternal* rest is worth *Eternal* labour. It is true indeed; but do not fear: For God is mercifull. For should thy labour be *Eternal*, thou shouldest never attain to rest *Eternal*: But that thou maist attain at length to rest *Eternal*, therefore thy labour shall not be *Eternal*; not but that it is worth so much, but that thou maist at length get the possession of it. Indeed it is worth the price, though it be labour *Eternal*; But that it may be purchased and possessed, it is necessary that the price thereof be but labour *Tempotal*. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine*, which here followeth.

August. Let us set before our eyes the life which is *Eternal*, and let us well consider the nature of it, which we shall come the better thy

to understand, by removing from it, whatsoever we account troublesome in this life. For it is easier to find what it is not, rather than what it is. And yet it is set to sale. Thou maist buy it, if thou wilt. Thou shalt not need to be much troubled or turmoyled about it. for the greatness of the price. The price is whatsoever thou hast, and no more. Never examine what thou hast, but consider what thou art. It is worth thy buying, though thou givest thy self for it. Give thy selfe, and thou shalt have it. What? Art thou to seek thy self? Att thou to buy thy self? Behold, such as thou art, if thou canst be content to give thy self, thou shalt have it. But thou wilt be ready to say it may be, Alack! I am a wicked man; And such a man perhaps will not be received for good payment: If thou beest not already good, do but give thy self, and by so doing thou shalt become good, and go for current. Do but make a faithfull promise to give thy self; and this shall make thee good:

good: And being made good thou art a price of thy self good enough: And thou shalt have, as I said, not onely health, safety, life, and such like as shall have an end; but also thou shalt be freed from many miseries: Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being born there; For there is full growth and stature, and the entire and perfect number of years. There is no number like unto it: For as it hath no need of being augmented, so is there no fear of being diminished. Behold what excellent things are spoken of it! And yet I cannot come near telling thee what it is, or what good things are treasured up in it: For, as it is written, *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive?

2 Cor.
2. 9.

And because we have gone along
through

through Saint *Augustines* books as it were through so many pleasant gardens, and are now brought at length to the *Celestial Paradise*, let us seal and confirm what hitherto hath been spoken, by the testimony of the same Father. If we were every day, saith he, to suffer all torments, yea the torments of Hell it self, and that for a long time together, to the end that we might behold Christ in his glory, and have communion and fellowship with the Saints; were it not worth our pains and sufferings? who would not suffer any sorrow to be made partaker of so much good, and so great glory? Let the Devils then lye in wait for me, let them assault with temptations; let my body be brought down with fasting, let my flesh be kept under with pressure; let me be wearied with labours, let my moisture be dried up with watching; let one man clamour against me, let another disquiet me, let me be bowed together with cold, let me be set on fire with

with heat; let my conscience mur-
mure, let my head ake, let my breast
be inflamed, let my stomach be
troubled with ventosities, let my
countenance wax pale and bleak,
let me be full of infirmities; let
my life consume away with grief,
and my yeares with mourning; let
rottenesse enter into my bones,
and let it spring up like a foun-
tain under my feet; Let all these
miseries come upon me, so that
I may have rest and consolation
in the day of tribulation, and as-
cend up unto the people of the
Lord. For, What shall be the glory
of the just, and how great shall the
joy of the Saints be, when every
face shall shine as the Sun! When
the Lord shall begin to reckon up
his people in their distinct orders,
in his Fathers kingdom; and when
he shall render unto every man ac-
cording to his works, the rewards
which he hath promised, that is,
Heavenly for Earthly, and Eternal
for Temporal.

Think therefore upon the dayes
of old, and call to mind the yeares
which

which are yet for to come. Think upon *Eternity*, O man, think upon *Eternity*; Think upon the *Eternity* of Torment, and the *Eternity* of joy, which is to follow after this short life ended, and I dare warrant thee, thou wilt never complain of any Adversitie, thou wilt never let slip out of thymouth such a word as this, *This too is grievous*, or, *This is intolerable*, or, *This is too hard*: Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, and thou wilt never be better pleased then when thou art most afflicted.

It is reported by *Iohn Moschus* of one *Olympius*, an old man of singular patience, who lived cloystered up in a monasterie near unto *Iordan*, that he had his mind so bent and fixt continually upon *Eternity*, that he had scarce any sense or feeling at all of any temporal sorrow or misery. For, (as he goes on with his story) upon a time, as it hapned, a certain religious man turned out of his way to visit him,
and

and finding him in a dark Cell, a place, as he thought, inhabitable by reason of heat and swarms of gnats and other flies; not without much admiration spake thus unto him, And canst thou, *Olympius*, endure to live in such a close room, so exceeding hot, and so much pressed with gnats and swarmes of flies. But what did *Olympius* answer? And dost thou wonder at this? I tell thee, my Sonne, all these are but light matters: I count them tolerable, that so I may escape *Eternal* torments, which are intolerable. I can endure to be stung by gnats, that so I may not feel the sting of Conscience, and the gnawing of the worme that never dieth. This heat which thou so complainest of I can suffer easily, when I think upon the *Eternal* fire of Hell, which is unsufferable. These troubles, if I may so call them, are but short, and shall have an end: but the torments in Hell are without end. Whereupon said the other. Certainly, *Olympius*, thou art led by the spirit of wisdom and truth.

truth; so wisely and truly hast thou answered. I would there were more of thy mind, that would think thus seriously upon these things; then certainly there would be more than there are now a-days, that would after thy example patiently suffer and endure all things.



CHAP. III.

The conclusion of all.

Z*Euxis*, the most famous for his skill amongst all the antient Painters that we have heard of, was observed to be very slow at his work, and to let no piece of his goe abroad into the world to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spy any fault in it: And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencil, he made this

this answer, I am long a doing
 whatsoever I take in hand, because
 what I paint, I paint for *Eterni-*
ty. And thus stands the case with
 all, we paint also for *Eternity*.
 Whatsoever we do, it so belongs
 unto *Eternity*, that a man may
 truly say of it thus, I write, I read,
 I sing, I pray, I labour, whatsoever
 I do, whatsoever I say, whatsoever
 I think, all is for *Eternity*. Now
 this be the nature of our thoughts
 words and deeds, if they shall re-
 main for all *Eternity*, we ha-
 need have a care what we think
 speak or do; it concerns us to look
 about us, to minde our businesse
 not to go negligently and sleepily
 about our work, nor to let any
 thing go out of our hands rude &
 imperfect, but to polish and per-
 fect it with all the care, skill and
 dustry that we can use. We paint
 with *Zeuxis* for *Eternity*. When
 we have done our works, they are
 presently transmittted to *Eternity*
 to be viewed by a most judicious
 & all-seeing eye, that no fault can
 escape; and being viewed and cen-
 sured

gured they are to be committed ei-
 feither to be *Eternally* punished or E-
 ni-*ternally* rewarded. What I have said
 th before I here say again, because
 ty. it cannot be said too often, though
 ags I should say it a thousand times;
 nay Whatsoever we think, speak, or do,
 ad, once thought, spake, or done, it is
 ver *Eternal*, it abideth for ever.

ever Will you hear what St. *Gregory* *Greg.*
 w faith: In all our actions we must use
 hts great care and circumspection, we
 l must well weigh and consider with
 ha our selves, what it is that we take
 ink in hand, and to what end we do it,
 too that our minds be not set upon any
 esse thing that is *Temporal*, but upon
 epil those things which are *Eternall*.
 an Therefore in all thy actions labour
 de to be perfect. Pray for *Eternity*,
 l perudy for *Eternity*, suffer for Eter-
 l anity, contend for *Eternity*, labour
 pain for *Eternity*. So live to God, that
 Whe thou maist live with God; So live
 ey an Earth, that thou maist live in
 ernity Heaven; So live for *Eternity*, that
 icious thou maist live to *Eternity*.

lt ca Hear also what S. *Bernard* saith. *Bern.*
 d ce Our works do not passe away as-
 sure soon

soon as they are done (as they may seem to do) but as seeds sown in time they rise up to all *Eternity*. The foolish man which hath no understanding will wonder to see such a plentiful increase rise up of such little seeds, be it good or be it evil, according to the nature of the seed which is sown. But he that is wise will ponder these things, and count no sinne little : For he hath an eye still not to that which is present, but to that which is to come ; not to that which is sown, but to that which is reaped, not to that which is done in time, but to that which remains to all *Eternity*.

Oh the dangerous and miserable madnesse of the sonnes of *Adam* God created us unto the possession of infinite and *Eternal* goods. And why are we carried then with the whole bent of our affection to those things which are flitting and vanishing ? God made us heirs of Heaven and *Eternal* possessions : And why do we so miserably intangle our selves in our vanities,

ties, and run headlong to destruction? Let us be wise in time, let us look well to our steps, let us make speed on the way of *Eternity*: Let us so live that we may live to *Eternity*. The way thither is short and narrow, but the term thereof is very large.

But O miserable and foolish men that we are! We fain would obtain *Eternal* life; but we are loath to tread in the way that leads to it: we fain would be there; but we will not take paines to goe thither. Every man desires to be blessed. There is no man, saith Saint *Augustine*, of what condition or degree soever he be, but hath a desire after that life which is blessed for ever. Therefore that life is the common haven at which all men desire to arrive; but all men know not how to steere their course aright. It is a thing which all men without controversie would fain possesse; but how to compasse it, what course to take, which way to goe, that is the point they cannot agree upon. We may seek it long

long enough upon Earth ; and it is a Question , whether we shall ever finde it or no. Not that I condemne the seeking of it , but the not seeking of it in the right place. One is of opinion that the Souldiers life is most blessed : but another denies that , and sayes, The life of the Husbandman is most blessed. And again , this another denies , and sayes that the Lawyers life is most blessed ; and he gives his reason for it : For the Lawyer is worshipped by the people, and is much sought unto, he is ever taking of fees and pleading causes.

And again, this another denies, and sayes, The Judges life is most blessed : For he hath power of hearing causes and deciding them. And yet again , another denies this, and sayes, The Merchants life is most blessed : For he sees divers Countreys, learns many fashions, gathers together much VVealth. You see , dearly beloved , in many several kinds of lives there is not any one to be found that will please

please all. But the life blessed for ever, that is it which pleaseth all.

Blessedness therefore is not to be expected here, but is to be sought for elsewhere, and never to be found out, but by a good & godly death. Ungodly men themselves desire to die the death of the godly, but they will not live the life of the godly: For to die well is the way to felicity; but to live well is matter of labour: and yet that is not to be obtained without this. *Eternity* depends upon death: and there is no dying well without living well. Chuse which thou wilt, life or death. If thou livest well, thou canst not but die well; and it shall be well with thee for ever; If thou livest not well, thou canst not hope to die well; but it will be ill with thee life or ever.

Not many years ago a man of good house, having more wit in his head, then religion in his heart, being asked what he thought of the strict lives of the religious, and the loose lives of the licentious,

Q

which

which he esteemed best, answered thus, I could wish to live like the licentious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little religion in it. He had spoke like a Christian man, if he had said thus, I desire to live the life of the religious, that my end may

Num.

23. 10. *be like his. Balaam could say, Let me die the death of the righteous, and let my last end be like his.* But he had said a great deal better, if he had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly, shall be sure to die the death of the godly: And whosoever liveth the life of the ungodly, shall be sure to die the death of the ungodly: once he shall die, but that once shall be all wayes, and that alwayes for ever and ever.

A certain Souldier being called in question by Lamachus Centurion, for some misdemea

nour or other committed in the camp, earnestly desired pardon for that once, and promised never to offend in the like kind again: But the Centurion made him this answer, *In bello, bone vir, non licebit bis peccare*: Oh Sir, know you thus much, There is no offending in warre twice. But in death (alas!) there is no offending once; there is no hope of pardon, Once dead, and alwayes dead. He that dies once ill is damned for ever. There is no returning again to life, to amend what is done amisse. There is no appealing from the sentence of condemnation, if it be once passed. As death leaves a man, so judgment findeth him; and as judgment leaves him, so Eternity findeth him.

It is the saying of *Iphicrates*, that it is a shame for an Emperour at any time to say with the *Pol*, *Non putaram, I did not think it*: But it is a greater shame for a Christian man to say, *Non putaram, I did not think there had been such a difference be-*

between a chaste life, & a voluptuous life. *I did not think* that *Eternity* was to follow after this life. *I did not think* that I should have died so suddenly. Alas! alas! how sleepily do we go about the business of *Eternity*! whereas the nature of this mortal life of ours is such, that we cannot be certain at any time that we shall live for any time, no not so much as for one minute, when as we know for certain that we must depart from hence, and yet are most uncertain at what hour we shall depart; and when that hour shall come, then also we shall seem not so much to have lived, as to have posted unto death in a moment. Here we are but as sojourners in a strange land, and not as Citizens in our own countrey; we are but Tenants at will, and not Free-holders: Will we, nill we, we must

Heb. 13. depart, *For here we have no continuing City, but we seek one that*

Baruch. The holy Prophet *Baruch* asketh this question, *Where are the*

Princes of the heathen become, and such as ruled the Beasts upon the Earth, that hoarded up silver and gold, and made no end of their getting? Do they retain and keep their kingdoms and their glory still? Not so; For thus saith the Prophet, answering his own question, *They are vanished and gone down to the grave, and others are come up in their steads.* They are vanished, saith the Prophet; For they were but sojourners, and no Citizens: *they are gone, and others are come up in their steads:* their Houses are let out to others, and they are cast out themselves, and gone down to the grave. But if the question be asked again, *Where are the Princes of Heaven, whose dwelling is above the seventh Sphere, where are they?* It may be answered likewise, that *They are also vanished, and others are come in their steads;* but they are translated to the Kingdome of Heaven, there to abide forever, without all fear of being dispossessed.

17.

19.

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Wisd.

2. 8.

Let us crown our selves with Rose-buds, sing those men of most loose and deplorate lives. Why with Rose-buds? Because the beauty and sinell of them is gone in one day, and they are withered: and such fading crowns do best become those which shall shortly perish. But as for the Blessed, it is not so with them, but they are crowned with jewels and precious stones, whose beauty never fadeth. The woman mentioned in the Revelation had upon her head a crown, not of Rose-buds of the garden, not of jewels of the sea, but of the Starres of Heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabit them are incorruptible, they are not subject to any change,

Wisd.

5. 15.

they are immortal. The righteous live for evermore. All worldly things are transitory, but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with Eternal rest. Why do we seek for rest before our labour is ended?

We

We are yet upon the *Stage*; Therefore we must *act* our parts: We have to deal with potent *enemies*; Therefore we must be alwayes prepared *to fight*: We are still in our race; Therefore we must *hold out* to the last. Let us then so *act* our parts, that the *Angels* may rejoyce to be *Spectatours*; let us so *fight*, that we may *winne*, the *Crown*; let us so *run*, that we may *obtain*.

Well saith Saint Gregory, If we well consider with our selves what and how great things are promised unto us in heaven, all things on earth will seem vile unto us: For what tongue can sufficiently expresse, or what heart conceive, how great the joyes be in that City which is above? Where we shall bear a part in the Heavenly *Q^uire* with Angels evermore lauding and praising God; where we shall be in Gods presence, and see him face to face; where we shall behold light incomprehensible; where we shall be in no fear of death; where we shall have

Greg.

2 Tim.
2. 5.

the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinks I find my mind inflamed and set on fire, whilst I am speaking of these joyes ; and me thinks it should set on fire all that hear it. Me thinks it should so work upon us all, that even now we should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know, That there is no coming there without much labour. It is not I, but Paul the Preacher that saith it, *A man is not crowned, except he strive lawfully.* Let then the greatness of the reward encourage us and prick us forward ; and let not the labour and pains, the short labour and the little pains, hinder us or keep us back. We must go on, and we must go on with perseverance ; we must not so much consider the roughness of the way, as the blessed Eternity which is the end thereof. And this the same holy Father declares most excellently, saying, This is a special

cial badge and cognizance of the elect, that they know how to carry themselves in the way of this present life in such manner, that by the certainty of hope they are assured, that they have attained unto a great pitch, inasmuch as they see all transitory things farre beneath them, and for the love of *Eternity* trample all sublunary things under their feet. And this is it which the Lord speaketh by the mouth of his holy Prophet, saying unto every soul that followeth him, *I will lift thee up above the high places of the Earth.* For as for losses, reproaches, poverty, disgrace, and such like, these are, as I may so call them, the lower places of the earth, which the lovers of this world, as they walk through the plain of the broad way, do not love to come near, but keep off as farre as is possible. But as for gain and profit, the fawning and flattering of inferiours, abundance of riches, honours, and places of dignity, these are the high places of the earth,

Q 5

earth, which whosoever is worldly-minded, and hath fetled his affections on things here below, he, I say, esteemeth highly; because to him they seem great: But whosoever is heavenly-minded, and hath fetled his affections on things above, he, I say, esteemeth them not; because to him they seem what they are, that is, vile and base. For as it is with a man going up an high mountain, still the higher he goes, the lower he sees the earth beneath him: So it is with him whose conversation is in Heaven; the higher he mounts from the earth with the wings of pious cogitations, the farther he flies from the earth with the wing of his affections. He knows that all the glory of this world is nothing, and therefore his thoughts and affections are altogether upon another world. This is the man that is *lifted up above the high places of the earth.*

You have heard what S. Gregory saith; It will not be amisse in the next place to hear, likewise what
Saint

Saint *Augustine* saith. What is that? It is a lesson worth our learning. That which we must lose, *August.* saith he, one time or other upon necessity, it is wisdom to distribute abroad in time, that we may purchase thereby the reward of *Eternity*. *Moses* lived long indeed, *Dent.* he lived in health; but at length *34. 5.* he died. *Methuselah* lived longer then he; but it follows, *And he Gen. 5.* died. This is, or shall be every *27.* mans Epitaph, *Et mortuus est*, *And he died.* For we must needs die, *2 Sam.* and are as water spilt on the *14. 14.* ground. But the soul is immortal, it is *Eternal*, it shall live for ever, either in *Eternal* glory, or else in *Eternal* torments. Here our lot is cast, in which *Eternity* we shall have part, and there is no revoking it. Oh blessed *Eternity*, oh *Eternal* blessednesse! How comes it to passe that seldome or never we think upon thee: or if we do at any time, we do it but upon the by? How comes it to passe, that we do not labour more for thee, that we do not seek for thee, that we are

not solicitous for thee. O Lord God, open thou our eyes, that we may see and know what *Eternity* is, both that of glory, and that other of torment, and how infinite both? how blessed the one, and how miserable the other. Thou hast created us unto thee, thou hast created us unto *Eternity*: For thou art *Eternity*. Thou wouldst have us be partakers of thy *Eternity*; Lord, let it be according to thy will. Thou hast said it; Lord, let it be according to thy Word. Thou hast promised; Lord, make good thy promise; Make us partakers of thy *Eternity*. Grant that we may spend the short moment of time granted unto us here in this life; grant, we beseech thee, that we may spend it in such a religious and godly manner, as men that labour for *Eternity*, contend for *Eternity*, suffer for *Eternity*. To this end, cause thy Ministers often to call upon us to think still upon *Eternity*: make us call one upon another in every place to think upon *Eternity*, that so by thy
mercy

mercy we may reign with thee, O Eternity, and as many as it is possible may be kept from perishing everlastingly. Hear this ye Christians all, hear it ye Pagans, hear it ye Kings and Princes, hear it ye Germanes, hear it ye French, hear it ye English, yea let all the World hear it. There can be no sufficient security, where there is danger of losing Eternity.

Oh long, Oh profound, Oh bottomless, Oh Eternal Eternity! Blessed are they, O Lord, that dwell Psal. in thy house: they shall be still praising thee. They shall praise thee throughout infinite myriads of ages. 84. 4.

Moses being near unto his death, commending unto God in his prayers his people Israel: and blessing them, thus took his leave of the tribe of Asher, and said, Let Deut. Asher be blessed with children; let 33. 24. him be acceptable to his brethren, and let him dip his foot in oyl. Thy 25. shoes shall be iron and brass; and as thy dayes, so shall thy strength be. 26. There is none like unto the God of Jesurun,

350 *The ninth Considerat.*

Iesurun, who rideth upon the heaven in thy help, and in his excellency on the skie. The Eternal God is thy refuge, and underneath are the everlasting arms. Thus God stretcheth forth the arms of his power throughout heaven infinitely: and by his arms all the world, all time, and all things in the world are directed, guided and governed. So God from the beginning, yea, from the *Eternity* of his predestination, hath carried in his breast all the godly, and doth protect them daily and hourly, and as it were embraceth them with his arms: Ascend therefore, O my soul, and have no more to do with earth and clay. Stretch forth thy self, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountains, those mountains of *Eternity*: There shalt thou sit in safety, and behold the earth beneath: and so shalt thou plainly perceive how little and of none esteem all things are here below, which now
either

either solicit thee with love, or terrifie thee with fear; thou shalt plainly perceive what a small thing it is, whatsoever is contained within the *Centre* of the world, that little *globe* or *point* of earth; thou shalt plainly perceive how that all things created are vain, weak, short, vile, yea vanity it self, yea rather meer nothing in respect of God and of *Eternity*. Therefore seek thou after the onely true and soveraigne good, and regard not other things. Trust in God, rely on him, open thy heart wide to entertain him; tread under the feet of thy affections whatsoever is under the *Sunne* and *Moon*, whatsoever allureth thee with smiles, or terrifieth thee with frowns; think upon *Eternity*, and alwayes keep in mind that excellent saying of Saint *Hierome*, No labour must seem hard, no time must seem long, all the while we are seeking after *Eternal* glory.

It is reported by Saint *Hierome*, that there was upon a time a certain

tain Camel haunted by an evil spirit, which being brought before *Hillarion*, a devout and godly man, began to rage in such a strange and terrible manner, as if it would presently have devoured him : But the Holy man nothing afraid, spake thus unto the evil spirit, Do not think to fright me, thou evil spirit, although that thou hast got a Camel on thy back ; it is all one to me whether thou comest in a Camels skinne, or in a Foxes skinne : And presently the fierce Camel fell down before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, sawnings, allurements, and tentations of this world ; such are all fears, frowns, frights, and terrours. What dost thou hope for ? What dost thou fear ? What dost thou love ? He that rideth upon the Heavens is thy helper ; he shall embrace thee with his everlasting arms. With those arms of his he is able to fetter all thine enemies, whether they
saw

sawn or frown upon thee, he is able at a beck to squeeze them in pieces like so many flies, and break them in pieces like a potters vessel. Doth the pleasure then of lust, or gluttony, or intemperance sollicite thee? That is nothing: Be not moved at it, pass it by, regard it not; think rather upon the pleasures which are *Eternal*. Art thou terrified with threats, oppressed with sorrows, passed by with contempt, afflicted with sickness, tired out with poverty? All these are a matter of nothing. The more violent these are, the shorter while they will last: Despise them, lift up thine eyes unto the hills, from whence cometh thy help, look up to Heaven, *think upon Eternity*, *Prov.* *There shall no evil happen unto the just.* *12. 21.*

<i>Si fractus illabatur orbis,</i>	<i>Horat.</i>
<i>Impavidum serient ruinae.</i>	<i>Carm.</i>
<i>The just man shall not be afraid,</i>	<i>lib. 3.</i>
<i>Though Heaven fall upon his head.</i>	<i>Od. 3.</i>

Therefore the just man is never
sorrow

sorrowful : no tribulation doth ever assault him. But are not the tribulations of the just many? Yea, but yet they make nothing of them. That onely they count evil, which is *Eternal*, which separateth a man from God, as sinne doth, and *Eternal* death which is the wages of sinne. The Preacher of the Gentiles bids us *Look not at the things which are seen, but at the things which are not seen.* Why so; For, saith he, *The things which are seen are temporal, but the things which are not seen are Eternal.* The things which are not seen, the things which are *Eternal*, those are the things which are great indeed, whether they be good, or whether they be evil.

2 Cor.
4. 8.

But whilest we look onely at the things which are seen, and seldom or never at the things which are not seen, what do we make of our selves but great and foolish boyes? great, but yet foolish; at the best but boyes. If the ice fall out of our hands, we presently fall a crying, and yet that is such a thing
that

that we cannot hold long : We are frightened at shadows, and dream of great matters; We spend our selves on such things as not onely shall shortly passe away for certain, but are already passing away : For it is not said, *The figure, or the fashion* 1 Cor. *of this world shall passe away*, in 7. 31. *the Future* : But, *The fashion of this world passeth away*, in the *Present*. It is passing away already. As all the goods which we enjoy here are but transitory, so all the evils which we suffer here are but transitory; they cannot continue long, Those things which are not seen, and those onely have a permanent state : they know no end, they have no term, they are not subject to any change, they are firm, they are immoveable, they are *Eternal*. I repeat it again, what I said, a little before, for it deserves to be repeated a thousand and a thousand *Hie-* times; No labour must seem hard, *rome.* no time must seem long, all the while we are seeking after *Eternal* glory.

Symphorianus a Christian young man

man after that he was almost scourged to death, as he was dragged to execution at *Augustodunum*, met his mother upon the way; But how? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentations, as the manner of foolish women is to do: But carrying her self like an Heroical and Christian Lady. For she cryed out, and called unto her son, and said, *Son, my son, I say, remember life Eternal, look up to Heaven, lift up thine eyes to him that reigneth there. Life is not taken from thee, but is exchanged for a better.* At which words of his mother, the young man was so exceeding animated, that he went willingly to execution, and cheerfully like a stout champion laid down his head upon the block, and exposed his throat to the fatal ax.

Hear this, O Christians all, and remember your selves. This is the case of every man living; We are on our way to death; we go not
so

so fast, it may be, as *Symphorianus* did; but yet we are all going, and we have not farre to go. The noble armies of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian and couragious mother said unto her son, as he was going to execution, *Remember life Eternal, look up to Heaven, and lift up your eyes to him that reigneth there.* Carry thy self therefore like a *Symphorian*, whosoever professest thy self to be a *Christian*. Do not hang back, be not loth to go, withdraw not thy neck from the yoke, nor thy shoulders from the Cross; be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devour the sword for the name of Christ. Here shew thy self a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art grieved, when thou art made sorrowful, when thou art vexed, when thou art despised, when thou art made a laughing-stock, when thou

thou art disgraced, when thou art spoiled of thy goods, when it is with thee as it was with *Iob* upon the dunghill, or, if it can be worse, then call to mind *Symphorian*, and a thousand more stout Christians such as he was, and learn of them Christian courage and magnanimity, and boldly and freely break forth into these words, and repeat them often: Whatsoever I suffer here, it is but a *Modicum*, it is but short. Farewel then all the world, and all the things that are therein: And welcome to me, thou art welcome
ETERNITY.

Of *Eternity* there is
no

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